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The LUTHERAN OUTLOOK

Private Poll

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VOL. XIII JUNE, 1948 NO. 6

Pointed Paragraphs

WHO'S WHO

We seem to run to professors this time. Andre Appel is a theological graduate of the University of Strasbourg, France, who is teaching at St. Olaf College. W. G. Tillmans is head of the Modern Languages Department of Wartburg College. Harry F. Truxall is Professor of Religion at Capital University. Gerard J. Hasenauer is Professor of French at Muhlenberg College. Walter Riess is a candidate of theology at Concordia. Richard I. Knudsen is in the English Department at Valparaiso University.

MORE SUBSCRIBERS

In four weeks of 1948 The *Lutheran Witness* (Missouri Synod) had secured 7,000 new subscribers, bringing the total to 312,000. About 65,000 of them had been added to the list in 1947. A modest increase in price (from $1 to $1.25 for a periodical issued biweekly) had not frightened away customers.

The *Lutheran Standard* (American Lutheran Church) was prospering too. In January its circulation was 78,500—a gain of 11,200 in a year. The *Lutheran Herald* (Evangelical Lutheran Church) had gained 2,000 in 1947, reaching a total of 80,742 on Jan. 1.

The Lutheran had a different story to tell. After an 80 per cent circulation gain in 1946, it had lost steadily in 1947, dropping from 53,000 to 48,000. A gentle decline was continuing in 1948. To set up "an aggressive promotional campaign to increase the circulation of *The Lutheran*," the ULC Executive Board at its January meeting expressed "its willingness to advance the sum of $10,000." About 2,100 of the 2,922 ULC parishes had secured no new subscriptions for the paper last year.

—*The Lutheran.*

To reassure superstitious guests, a Chicago hotel provides a life-size dummy known as Louis the 14th because he takes the jinx from parties at which only 13 guests appear. On such occasions Louis, resplendent in formal morning or evening clothes, is wheeled in, seated and served.

CATHOLIC CITIES

Bishop John F. Noll of Fort Wayne, Indiana, made the following startling declaration at a meeting of the National Catholic Conference on Family Life in Chicago on March 12, 1947:

"There are only 7,000,000 members of Protestant churches in the fifty largest cities of the country, but 20,000,000 Catholics. Eighty per cent of Protestantism is rural. And it is in rural America where family life is most wholesome and where the divorce rate is still low.

"On the other hand, where the bulk of Catholics live, one-half of the marriages end in divorce. It is where they live that the big motion picture houses are located, the filthy magazine racks, the taverns and the gambling halls."

—*The Converted Catholic Magazine.*

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to Face and heart to Heart—will change the whole day, will make every thought and feeling different, will enable us to do things for His sake that we would not have done for our own sakes, or for anyone's sake.—Henry Drummond.

DID YOU KNOW

THAT another suggestion has also appeared in *The Ansgar Lutheran* in regard to the calling of pastors. The suggestion was briefly: The synod should have at a central office a phonograph recording of a sermon of each pastor in the synod (to be renewed every two years). Then if a congregation finds itself without a pastor it could immediately send to the president of the synod for the recordings of a sermon of each of half a dozen pastors or more and after hearing the sermons choose from same.—(Uncle George scratched his head as he told us this one. But "progress" is often a mystery to many of us!)—*Lutheran Tidings.*

"I'll give you five dollars if you'll let me paint you," said the artist. The old mountaineer shifted his legs from one position to the other and back again.

"It's easy money," said the artist.

"Thar hain't no question 'bout thet," the mountaineer replied. "I was jes' wonderin' how I'd git the paint off afterward!"

THE LIQUOR PROBLEM

How I wish that we could eliminate weak sentiment from our consideration of the liquor problem and strike a heavy blow in a vital spot. One of the worst features of the liquor traffic today is the huge private profits from the sale of the stuff. Is it not too clear for argument that it is these hundreds of millions in private profits that cause all the liquor advertising, urging people to buy the stuff, all the displays of it, all the disgraceful use of the radio to carry liquor over the air into our homes? What we should strive for as a first step is complete government control of the whole liquor traffic, with complete elimination of advertising and display. When a general sees that a battle is being lost he revises his strategy and shifts his line so as to win what he can. We must realize that we are losing this battle and that radically new strategy is necessary. I do not like any more than do other Christians the idea of having our government in the liquor business, but we are confronted with a choice of evils and should choose the lesser. This step should be accompanied by an intensive drive against drinking and an adequate educational campaign on the dangers of alcohol.—*Wilbur La Roe, Jr.*

Anger improves nothing except the arch of a cat's back.

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The
LUTHERAN OUTLOOK

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EDITORIAL

rivate oll

SINCE POLLS are popular to find out what the trend is in public thinking, I set out to conduct one of my own. The willing cooperators were urteen men of above average intelligence, the majority them college professors. These fourteen men were the members of my Sunday school class who happened to be present on that particular Sunday morning. The issues voted on were all questions of legislation, past, esent, or future, and we had discussed most of them class previously.

Here are the twelve points voted on:

1. Universal Military Training; is it advisable or not?
2. The Draft; should there be a selective draft now to the ranks of our armed forces to the desired strength?
3. The Taft Aid to-Education bill; are you in favor of
4. Displaced Persons; should one of the proposed bills adopted whereby considerable numbers of such persons would be admitted to this country?
5. A Divided Palestine; should we favor this original sition of the U.S., which provides a homeland for the ws in Palestine?
6. The European Recovery Plan; are you in favor of
7. The Tax Cut; was it advisable?
8. The Taft-Hartley Law; in your opinion is it a workle, desirable law?
9. John L. Lewis; should a labor leader have power hold up production of a necessary commodity?
10. Price Controls; do you think it wise to reimpose ice controls to head off inflation?
11. Revision of the United Nations Charter; should visions be made in order to produce a more successful ternational organization?
12. Supreme Court Decisions, a. in the New Jersey hool bus case, b. in the Champaign, Illinois, released-time case, c. in the New York decent literature case; do you approve these decisions?

On eight of these twelve questions all 14 voted. On No. 6 one was undecided, also on No. 11. On No. 5 two ballots were unmarked. By the time we had reached No. 12, our time had run out and we could not adequately discuss the Supreme Court decisions, so the voting there was meager.

Here is the way the vote came out:

1. Universal Military Training—Yes, 2; No, 12.
2. The Draft—Yes, 11; No, 3.
3. The Aid-to-Education Bill—Yes, 9; No, 5.
4. Displaced Persons—Yes, 7; No, 7.
5. Divided Palestine—Yes, 4; No, 8; blank, 2.
6. European Recovery Plan—Yes, 12; No, 1; blank, 1.
7. Tax Cut—Yes, 12; No, 2.
8. Taft-Hartley Law—Yes, 14; No, 0.
9. John L. Lewis—Yes, 0; No, 14.
10. Price Controls—Yes, 2; No, 12.
11. U. N. Revisions—Yes, 13; No, 0; blank, 1.
12. Supreme Court Decisions:
    - New Jersey case—Yes, 1; No, 5.
    - Illinois case—Yes, 2; No, 4.
    - New York case—Yes, 1; No, 3.

Some of the results were a little unexpected. I would have supposed that the surest place to look for unanimity was No. 7, on the tax cut, since these were white collar voters, but though the majority in favor was large, there were two men sufficiently independent to vote against it. The same balance is found in No. 10, on price controls, two being in favor and twelve against. You might conclude that the same two men voted against the tax cut, passed over the president's veto, and for price controls which the president favors. I do not know the party affiliation of any of the men voting, and the ballot was secret, so each could vote as he really thought.

But if there were two dyed-in-the-wool supporters of

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the administration, how do you account for the unanimous support of the Taft-Hartley law, which President Truman thought a bad law?

Some of the affirmative votes were qualified. Thus on the Aid-to-Education bill an answer might read, "Yes, if no aid goes to parochial schools." On the Displaced Persons question an affirmative answer might be qualified by, "If they are carefully screened."

Summing up, this small sampling of how some intelligent men are thinking shows them largely against universal military training but for a temporary draft law; largely for E. R. P., revision of the U. N. charter, the tax cut and the Taft-Hartley labor law, but against price controls and arbitrary power in the hands of a labor leader; and more evenly divided on such issues as federal aid to education, the admission of displaced persons, and the division of Palestine. How would you vote?

Who Lost in the Coal Strike

WE HAVE BEEN held up again. With the miners out on a holiday for a month, everyone lost. The miners lost a month's wages. The country lost a month's production of coal, which makes coal that much scarcer and harder to get for everyone. With the loss of coal went a loss in steel production, which is basic to many industries. One automobile firm had to close down, causing a loss in wages to 200,000 workers. The union lost $1,400,000 as a fine assessed for contempt of court. The union leader was fined $20,000; but he lost a great deal more than that. He lost the good will of millions of people who are tired of being held up at the whim of one man. The President of the U. S. lost prestige through the maneuverings of Mr. Lewis. Speaker Martin got a little credit for bringing the parties together in thirteen minutes, but most observers think the idea was conceived by Mr. Lewis in an attempt to discredit the President.

If Mr. Lewis thought that he could pull the miners out of the mines this time without running the risk of being held personally responsible, he reckoned without Judge Goldsborough. The latter was not deceived, knowing that the miners work only when John L. Lewis tells them to, and quit only when he tells them to quit. The judge, by the way, seems to think in terms of $700,000. Last year he fined the union five times that amount, $3,500,000. But the Supreme Court reduced the fine to $700,000. This year Mr. Goldsborough proved that if the Supreme Court can divide by five, he can multiply by two. He doubled the previous $700,000 fine to the union, making it $1,400,000, and doubled also the personal fine of the union boss. He seems to suggest by this action that contempt of court by Mr. Lewis and his union is going to be an increasingly expensive luxury.

Judge Goldsborough is the only one who came out of the melee with increased stature. In a democracy we must have a government of laws, not of autocratic individuals. No one wants the miners to be oppressed or to receive less from their dangerous occupation than they are entitled to. But they and their leader must not be in a position to impose hardship on all the rest of us at will. A few more didoes cut by John L. and the temper of the Congress and of the people behind them will be such as to demand more teeth in the laws regulating unions. *Salus populi suprema lex.* Mr. Lewis is losing more for his union than he is gaining.

Strange Things?

IN THE APRIL ISSUE I wrote of one of the current series of newspaper advertisements sponsored by the Catholic Knights of Columbus. That one was called "The Bible is a Catholic Book."

Another one in the series is headed, "You Hear Strange Things About Catholics." A list of the "strange things" follows: "Some think that Catholics believe the Pope is God...that non-Catholic marriages are invalid...that Catholics want religious freedom only for themselves.. that Catholics oppose public schools and separation of Church and State...that Catholics pay the priest for forgiveness of their sins...that they must buy their departed relatives and friends out of Purgatory...that Catholics are forbidden to read the Bible...that Catholics use holy water as sure-fire protection against loss of a job, lightning, or being run down by an automobile."

The advertisement does not say outright that these things are not true of Catholics. But it implies that they are when it calls them "strange things", and also when it concludes with these words: "If all these things—or any of them—were true, it would be a pity. For at least one out of every six Americans is Catholic—and it would be a national tragedy if one-sixth of all Americans entertained such erroneous ideas."

*

Such advertising is clever, but misleading; and intended to mislead. For it can be shown, and those responsible for the ads know it can be shown, that all of these things are substantially true, and that they are not "strange things" which intelligent people ought not to give credence to. They are well-known facts about the Catholic faith and its adherents, facts that can be proved by official Catholic statements.

Of course, each of these "strange things" is stated in the advertisement in an exaggerated fashion, and in such a way that it can be denied—conditionally.

Do Catholics believe that the pope is God? No Protestant thinks that Catholics believe the pope is eternal, omniscient, omnipresent, etc. But we know—we do not think, we know—that all Catholics are held to believe that the pope is infallible when he speaks on matters of doctrine, that he rules the Church on earth in Christ's stead, and that any soul who denies the pope's authority over him is lost.

Do Catholics believe that non-Catholic marriages are valid? Certainly the Catholic Church cannot come and say that two Protestants, married by a Protestant minister, are living in sin. But we know that Catholics who marry non-Catholics are held by their priests pain of mortal sin to have the rite performed by the iest, and to promise that all children will be reared as tholics; and that if a Protestant or civil ceremony s taken place, it must be followed by a Catholic marge or the Catholic party is living in sin.

Do Catholics want religious freedom only for themves? They certainly do. It is true that in a country e ours, where they are a minority, they must support e right of minorities to religious freedom as a matter self-interest. But in countries where the Catholic ligion is dominant, it has been demonstrated time after ne that the rights of minority religious groups are suppressed, and that this is the officially stated position of e Roman Church.

Must Catholics buy their departed relatives and friends t of purgatory? They certainly must, and the process s not been much refined since the indulgence-peddling Johann Tetzel called forth Luther's Ninety-Five Theses ur hundred and thirty years ago. Here is a quotation om a begging letter sent out by the Franciscan Fathers: You know that while they (namely the departed in rgatory) suffer far more than we can possibly realize, ey are powerless to help themselves. Yet we can aid em beyond measure by the Holy Sacrifice of the Mass, ır prayers and almsgiving." Pick up any Catholic famy paper and read the advertisements; in them various atholic orders and institutions offer anyone who will ntribute $5.00, $10.00, $25.00 (their prices vary) a share all the masses said by the members of that order or ıe priests of that institution. It is a "strange thing", deed, but it is the truth.

Therefore with the conclusion of this Knights of Colmbus advertisement I am in thorough agreement. "If l of these things—or any of them—were true, it would e a pity." They are true and it is a pity. "It would be a ational tragedy if one-sixth of all Americans entertained ıch erroneous ideas." They do entertain such ideas, and agree with the Knights of Columbus that they are erıneous ideas, and that it is a tragedy.

uperstition

SUPERSTITION is thus defined by the dictionary: "Belief in which ignorant or abnormal religious feeling is shown, as by venerating things that deserve no eneration; a belief in a religious system regarded as ınreasonable and without support; any unreasonable elief."

One of the "strange things" you hear about Catholics, nentioned in the Knights of Columbus advertisement ıbove, was "that Catholics use holy water as a sure-fire protection," etc. That Catholics do use holy water is well known. Also that St. Christopher medals are procured by them to protect their automobiles from accident. Also that scapulars are worn by Catholic swimmers.

But if superstition is "belief in which ignorant religious feeling is shown, as by venerating things that deserve no veneration," it can be made still more clear that superstition is not a "strange thing" in Catholicism. A reader recently sent me a clipping from the Sidney, Ohio, *Daily News*. The clipping is of an article which calls Mercer County, in the western part of the state, "the Holy Land of Ohio." The article describes a certain Catholic convent there, and its collection of relics. It says, "Among these is an unusually large portion of the true cross, a small portion of the holy manger, a thorn from the crown of thorns, a piece of the lance and sponge used at the crucifixion, a relic of the holy sepulchre...a piece of the veil and cincture of the blessed Virgin Mary, of the tunic of St. Joseph, and the tooth of St. Anne. Also exhibited are the relics of hundreds of saints—small particles of the bone or flesh of some saint who is now living in glory."

I think that if all the pieces of the true cross that are venerated in hundreds of Catholic shrines were gathered together in one place, it would easily be seen that such veneration is unreasonable; there would be too much of the cross. But even if all the relics are genuine, what basis is there for believing that veneration of them has any merit? Of course, the Catholic Church does not need any authority—beyond her own dictum—for anything she does. If she says a thing is so, it must be so for all her members.

But in this case they use a Scripture passage to support the teaching of the Church regarding the veneration of relics. The passage is Acts 19:11,12: "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

Does this make the veneration of relics something that is not unreasonable, therefore not a superstition? On the one hand we would say that we believe that God can work wonders in whatever way He chooses; and that in this particular instance He evidently chose to work miracles of healing through articles of clothing that Paul had used. But on the other hand we would also say that if God had intended this to be a constant and continuous way of performing healing miracles in the Church, there would be more than one small reference to its having occurred once. There would be a number of such references in the New Testament, and there would be explicit instructions to the Church to abide by this practice.

In the absence of such explicit instructions, I regard the Catholic veneration of relics as superstition, that is, as religious belief that is unreasonable; and I regard the use of Acts 19:12 to support it as a mere expedient.

If the Salt Has Lost Its Savour . . . ?

Andre Appel

SO THOU, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Ezekiel 33:7.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

"Ye are the light of the world. A city that is set on an hill cannot be hid." Matthew 5:13 and 14.

Newspapers, books, and pamphlets are constantly presenting vivid descriptions of the terrible material conditions in Europe. Movies and speakers endeavour to create an adequate picture of the results of the war upon nations and people. Many Europeans, however, would be very disappointed in knowing that you are shown only half of the picture. Seen from the outside, it would appear that Europe is just trying to reassemble the ruins of a past civilization and the pieces of a weakened Christianity. I would like to emphasize a different aspect: that Christians in Europe are making a positive effort to reaffirm the evangelical principle of the Word of God in their effort to rebuild the Church of Christ.

The desire for another world, where all things will be new, is very clear in Europe today. The Church proclaims that through Jesus Christ, the second Adam, the new creation has already been started. Thus the great task of His Church, its duty before God and the world, is to proclaim this recreation of the world through Jesus Christ.

In France, we know that we cannot go back to the status of 1939, for we are aware that the Second World War was made more possible because of the carelessness and indifference of many of us. We are convinced that today there lies a heavy responsibility upon us. This discovery of our responsibility as Christians in the establishment of a new world has confronted us with new and acute problems.

For many centuries, in fact since the Renaissance, Christianity has lived on the defensive. The Church tried first to defend her worldly power against national States which were opposed to it. She also had to defend her spiritual power against misinterpretations. Thus Protestant theology had to defend itself against the attacks of skepticism, rationalism, historicism, idealism, and many other similar ideologies.

Without knowing it and without admitting it, the Christians, in Europe as elsewhere, became a minority group that was under constant subtle challenge. Unfortunately, this kind of a persecution was not the best for our Church; this half-smiling, generously tolerant attitude, but corrosive intellectual attack based on the "latest progress of science," did as much harm for the Church as the Roman persecutions did good. Even before the war, by assuming a purely defensive position many Churches were renouncing their zealous convictions which always had been a sign of God's Spirit. To the question: "If the salt has lost its savour, wherewith shall it be salted?", the French author, Paul Claudel, has written that the majority of the Christians would answer: "We savoured it with sugar!"

It is a fact that Totalitarianism and Communism broke this apparent peace which seemed to exist between society and the Church. It attacked suddenly and openly. The situation now is clear. We cannot go back into the old way; either we go to sleep and give up—or we attack, savouring as salt savours.

There are in Europe today a great many Christians, especially among the young generation, who have discovered that to be a Christian does not mean to stand defensively apart from the world with a certain feeling of inferiority in trying to keep one's position, nor does it mean to have a superiority feeling, looking down on worldly matters with a sympathetic smile for the unenlightened souls. A disciple of Christ has to take his responsibility upon himself and fight for a vital establishment of the Kingdom of God.

Since the end of the war, we have observed two new trends in France. On one hand that the nations and the individuals are desperately seeking for lasting answers to their present problems. Three intensely destructive wars have brought mankind to the edge of cynicism and fatalism. Many of them, however, refuse the solution of despair and are struggling for something more positive. On the other hand, we see searching souls placing their hope in all kinds of materialistic philosophies such as Marxism, Fascism, and other economic ideologies. What a tremendous challenge for those who know that Christianity is the only salvation!

The responsibility of a Christian in the world, his relationship to it, and his part in its development, are some of the most crucial problems to us.

Most Christians in Europe are convinced that as Christians they have to assume definite responsibilities in this world, and that now, more than ever, they should be aggressive in bringing their message to the world. But there is no more perplexing question than that of how to proceed. Day after day we are facing the same questions. The great needs are obvious, but how shall we begin to approach them, and how much can we accomplish?

There is no doubt that the Christian position is of greatest importance. The word of God compares us to

a watchman who, looking about him, is able to see farther and better than those who do not have the same perspective.

On the steeple of one of our French cathedrals there is a marker in the stone with an inscription to warn watchmen against sleeping. In the Middle Ages the watchman sat in the tower of the cathedral and had to be on the lookout for fire. Once a watchman was drunk and slept while on duty. A fire broke out and destroyed part of the city. This watchman was executed on the very place where he slept, and the inscription was written and left as a warning for others.

The first Christian responsibility, according to Ezekiel, is to watch and to warn. We stand today in midst of the darkness of our century. Are we watching, are we warning?

We hear many anxious warnings of coming disaster to our world, civilization, and even religion. But are these always accurate warnings? Are they clearly discerned? God said to Ezekiel, "Therefore thou shalt hear the word at my mouth, and warn them from me." There is among our youth an intense interest in Bible study. It has become more and more vital to discover what God's warning is and what we can do about it, because we know we must go to the one source, to the Word, where we will find the true standard of measurement for our difficulties.

Talking about the Christian position in the world, Jesus uses many metaphors. "Ye are the salt of the earth," "Ye are the light of the world" are some other challenging words. But the Lutherans of France realize the difficulty to be equal to such challenges. To be a light in the darkness of today, to be a watchman, means to walk ahead, to know where to go, what to do. Those of our people who take Christianity seriously see that such challenges do not mean to live merely a *good* life, nor to be merely an example among the others. But it does mean that they have to take definite stands on certain things, that they have to work within this world on the recreation of the Church. They discovered during the war that Christian life had been presented too often merely as a nice, good and comfortable life, that Christianity had become a sad, unavailing, bourgeois morality. But through suffering, we had to learn as Kirkegaard says, that Christianity is "a jump into the absurd."

"We are fools for Christ's sake," says Paul to the Corinthians. Only if we accept that, will we *dare* to be Christians, and *dare* to assume our responsibility.

Is Communism Haunting Us Too?

W. G. Tillmanns

A SPECTRE is haunting Europe, the spectre of Communism." This opening statement of the Communist Manifesto of 1848 may be paraphrased in 1948 to read: "A spectre is haunting mankind..." From all appearances this seems to be true. Mankind is afraid of Communism, large portions of it are living under Communism, millions are languishing in concentration camps, and people are being killed, because they do not believe in Communism or simply because they do not fit into Communist society.

And yet, is it true? To answer this question a sharp line must be drawn between the world of the non-Christian and that of the Christian. A true Christian places his trust in God, does not believe in spectres, and if his faith is strong, does not experience fear. The non-Christian sees only the outward evidences of the victorious and ruthless foe; the Christian knows that even this foe is under God. He has all the assurances of the Bible, he knows that this changing world is subject to the unchanging Gospel, and that all things, however evil they may be, are to the good of him who perseveres in faith.

Since, however, our faith is weak and we are filled with fear and trepidation, an analysis of Communism in theory and practice may help us to find the Christian answer and to lose fear of this spectre.

Communism is as old as mankind. In history it has been advocated by Plato, by the early Christians, by various sects during the middle ages, by prophets of the enlightenment and by socialists of the nineteenth century. We shall not discuss communism as such, but Marxist Communism, the Communism of the Third Internationale, of Lenin and Stalin. We shall not consider other Marxist branches, because it is only this Communism of the Third Internationale that challenges us today. That it is possible to live in this world with other forms of Marxism has been demonstrated during the past thirty years, when many nations of Western Europe have lived under socialist governments. As far as our Christian faith is concerned, Marxism in its mild socialist form, while it might not suit us as individual citizens, endangers our lives and our faith as little as any other system of human philosophy. We are not afraid of it, but try to bring our Christian influence to bear upon it. There is no opportunity to do this in the case of Communism. You can not influence it. Christianity and Communism are militantly opposed to each other.

What does Communism teach? The main points of Marxist Communism are briefly the following: *first,* the history of man is the history of his tools; any change in tools necessarily leads to a change in production; any change in production necessarily leads to a change in social organization. *Second,* Marxism teaches that the history of all human society has been the history of class struggle. Warfare between the classes is necessary for human development. Hatred of class enemies is advocated and the forceful elimination of all class enemies is a cardinal point of Communist doctrine. *Third,* Marxism teaches that all ideologies, religions, all legal, political, and philosophical systems are determined by economic factors. "Religion" and "State" are merely the symbols of oppression and must wither away. "Liberty," the watchword of the oppressive bourgeois, must be replaced by "Equality." And *fourth,* Marxism teaches dialectic materialism. The development of society is not mechanical. Communism like all history is dialectical in essence. It must combine the best features of human history—primitive communism and modern technical development—in order to achieve its ends. These are the main points on which the house of Marx has been built in Russia and other Communist countries.

The practical application of this materialistic religion is cruel and terrifying. What happened in Russia is more or less known. For clarity's sake I shall give a few general summations which apply to Communist countries everywhere:

First: Communism as a materialistic philosophy is amoral. This does not necessarily lead to immorality, although the early Bolsheviks shocked the world. An amoral society does not recognize moral norms. Supernatural influence is denied. "God is opium for the people." All hitherto accepted moral codes are thrown overboard. Moral anarchy is limited only by the interests of Moloch State, or as the Communists would prefer to call it, by the interests of the dictatorship of the masses.

Second: This dictatorship of the masses controls the lives of all people. What it decrees is absolute right. There is room for but one class. Liquidation of all others is done by the process of levelling off or execution. Millions have paid for having been born or having remained outside the accepted class. This dictatorship of the masses is considered the highest type of "democracy," and the control of all national life exercised in the name of the masses—but not by the masses—is acclaimed as the expression of human "freedom." There is no room for private ownership. Business places, farms, churches (and there are churches in Communist countries) are nationalized. All things, including the churches, become departments of the State which is almighty. Suspicion of reaction against this airtight dictatorship leads to the establishment of the secret police which checks and counterchecks everything everywhere. Periodic purges in all fields of national life are unavoidable, in order to eliminate dangerous future opponents who may know too much about the dictatorship. Not even the highest officials—with the probable exception of Stalin—are safe from those purges.

Third: Communism is by necessity international. Marx, Lenin, Stalin and others have taught that Communism and Capitalism cannot live together in one world. Therefore, internationally the aim of Communism is armed uprising. Revolutionary uprisings have taken place between the first and second world wars and are now occurring in many places. To insure the establishment of a Communist government in each country certain preliminary steps are advocated: Infiltration of police, military forces, and labor unions by party members; murder of antagonists; organization of so-called popular fronts which avoid the name Communism and lure many left wing socialists away from their party and bring them into the Communist fold; hiding of arms; training of leaders in Moscow or in the Red Army; entrusting the highest office in any state to a functionary who is not a native of that state. These are but a few points in the program. A small, well-organized majority will control a large but inactive union or even a military force; murder has been used repeatedly; in a number of countries there is no Communist party, but only a popular front; most of the leaders of national Communist parties have spent a great number of years in Moscow; and the secret power behind the Communist front are men like Eisler, a German working in the USA; Dimitrov, a Bulgarian working in Germany before 1933; Radek, a Ukrainian working in Hungary in 1919; and many more. Their names are not always known. Once the Communist state is established, it is too late to vote it out of power. There are no free elections. Liquidation of all opposition is one of the first acts of the new government.

For the Christian there are several ways open. One way, the way of co-operation is closed. Even if some Christians could shut their eyes to the suffering imposed on mankind by this scourge of Communism, they must realize that Communism aims at annihilating them in the end, too. The Communist state and the Church may declare an armistice. It will not last. The essence of Communism is enmity against all religion. There is no room for both.

Christians have other ways. Christians everywhere can pray to God that He who changes all things will change the hearts of those Communist rulers and will change evil into good. They can pray for each other, for fearlessness, for endurance, for humility. This may be the only way open to Christians within the Communist orbit. Wait in patience for God's mills to grind. Some may feel that they want to flee and they may be able to get away. Luther advocated this way. Rebellion against a Communist government, apart from the fact that it is questionable procedure for a Christian to have any part in rebellion, is utterly futile. But since Communism cannot control the minds, the innermost thoughts of people,

Christian can live as a Christian in this world, no matter where he may live. For neither prisons nor concentration camps can take away the faith of a true Christian, as has been proved by the experiences of many followers of Christ in recent years.

There are still other ways, at least for those who are living in a free country or in any country not completely Communist. And some of these ways I would like to mention at length:

First, Christians should awaken from their lethargy and not tempt God by doing exactly nothing. They have the duty to inform themselves, to inform others, and to take their duties here upon earth more seriously. The criterion must always be what can I do under the present circumstances, and not, how long can I wait before doing it? Churches have been destroyed because they acted too late.

Second, Christians should not confuse the issues and they should not adopt secular methods in combatting Communism, unless absolutely necessary. By this I mean, that they should not preach hatred, incite to war, etc. They should keep the evil philosophy of Communism separated from the Communist. Communism will not change, Communists will. Christians should not be negative, but try to offer positive help. Communists will not be won over by being shouted at, but by being shown the better way of life. We have it. Let us show it to them.

Third, Christians should not identify the Christian Church as such with capitalist or western civilization. While it is true that our present civilization has given us many precious things that we cherish, we should not be blind to its past sins, its present weaknesses, and to the fact that God changes civilizations. If we apply ourselves to remedy these weaknesses in our system, we shall have done our Christian duty. Juvenile delinquency, divorce rates, industrial strife (not Communist inspired), corruption, ruthlessness in many places, all these things can be remedied by the conscientious effort of Christians everywhere. There will be some blemishes left even then, but we shall feel better when we speak up for our system and against other systems. The Church as such has lived under many systems and dare not make this an issue of one civilization against another. The Church is timeless.

Fourth, and finally, Christians must do everything for Christ's sake. The best measures taken with an egotistical attitude will come to nothing. Whatever our measures are, we must think of our fellow men, here and abroad, who are threatened by the advance of Communism, we must seek to better their lot, spiritually *and* physically, we must support our governments in bringing physical relief to others, and must follow up with spiritual nourishment. There are tremendous opportunities of true Christian service. Everything here and abroad must be done in the spirit of love, in the spirit of Him who died for us.

In conclusion, I should like to retrace my steps and state once more emphatically that in this fight there is a sharp distinction between the non-Christian world and the world of the Christian. Communism denies the spirit, builds upon the sand of materialism, while we know that there is a God, a Saviour, a Holy Spirit, who guides us. If we did not learn from history that anti-spiritual systems always ended up by becoming deeply spiritual, we can turn to the Bible, God's revealed Word, and can take with us the assurance that the ungodly will not prevail. Thus it is our firm belief, that God will either change the hearts of those who are thinking that they have dethroned Him, or He will smite them. Whatever His pleasure may be, we as Christians have to work hard to preserve our Christian heritage, to repent for all our past sins, and to try to win those who have left God's ways.

A Critique of Rudolf Bultmann's Theology

Harry F. Truxall

For the last thirty years Rudolf Bultmann, Professor of New Testament in Marburg University, has contributed not little to the study of the Gospels. His writings include critical treatises, commentaries, and a historical presentation of the teachings of Jesus. While he has written a substantial book on Paul's life and the Apostle's theology, yet he is best known in this country by the book *Jesus and the Word,* which has been translated into English.

From his writings it is clear that Bultmann is a historian, who claims that our knowledge of the historical Jesus is uncertain. At the same time he is a dialectic theologian, who is certain of the sovereign majesty of God's Word. By Form-criticism he casts aside many of Jesus' statements as not true words of the Master, but he attempts by dialectic theology to compensate for what he has cast aside.

Concerning Miracle Stories

BULTMANN says that "the lay reader may obtain an impression of such miracle stories from a translation of the writing of Lucian of Samosata (Second Century A.D.), *The Friend of Lies;* a comparison of the miracle stories of the Gospels shows a remarkable resemblance to the Hellenistic narratives."

But this resemblance is hard to see. Contrast the story of Christ's Ascension into heaven as told by Luke with the ascension of Adonis as told by Lucian. The Adonis worshippers, after theatrically pronouncing him to be alive, "sent him into the air," probably by uttering some magical formula. Lucian intimates plainly that the

whole scene was a mere make-believe and was not looked upon by any one, even those most concerned, as anything more than a kind of magical ceremony to secure the fertility of the land during the following year. Obviously this Lucian story has nothing in common with Luke's account of the Ascension of Christ. It is clear in Luke that Jesus' disciples believed that He had left the earth. If this were not so, we have either an hallucination or an imposture. Moreover in Lucian we find much *mirabile dictu!* There are many fanciful words to tell the story, whereas in the New Testament all the miracles are stated in a few words, as when Jesus healed Peter's mother-in-law: "And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them." Furthermore Luke was a good doctor for his time; the researches of Dr. Hobart even convinced Harnack of this fact. In describing this disease, the Greek has *megalo pureto,* a medical term, which is also used by Hippocrates.

In order to uphold the idea of the similarity of Lucian's stories to the New Testament miracle-stories, Bultmann travels around until he finds an inscription in the temple of the healing god Asklepios at Epidauros, which tells of a sick woman who laughed, when she heard of the marvelous deeds of the god, or how the crowd ridiculed the folly of the man, totally blind, who hoped for divine healing. The whole business reminds me of the man who found the black cat in the dark alley, that was not there.

Furthermore it seems to me that the whole idea of Form-Criticism fails to interpret Jesus' miracles in the true light. Apparently they think the stories are told to emphasize the power of Jesus as a "wonder-worker." Bultmann is much impressed with the view that the "Gospel miracles arise in the same atmosphere as the Jewish and Hellenistic miracles stories." *(Die Erforschung der synoptischen Evangelien,* Second Edition 1930, English translation by F. C. Grant in *Form Criticism.*) The faith Jesus asks for healing does not mean, "faithful relation to the preaching of Jesus, but trust in the wonder-worker." This power they seem to conceive as working automatically and it is unrelated to any ethical concern or didactic purpose. In reality, however, miracles of Jesus are manifestations of grace, rather than demonstrations of power. Behind every one of Jesus' miracles there is a moral purpose; He steadily refused to perform miracles which were of the stupendous nature like sun, moon, and stars dancing jigs in heaven. Jesus would stage no side-show exhibitions. In Mark 1:37 "The disciples say, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth." No one has ever heard of any Greek mythical hero acting in any such manner. Jesus' power was internal and not external power.

Concerning Apothegms

Bultmann gets this term from the Greeks, and tries t apply it to the Gospels. The narrated scene only serve as a frame work for an important saying; the whole poin lies in the saying, the situation may have been invented In Mark 2:15-17, "They that are whole have no need of physician, but they that are sick; I came not to call th righteous but sinners to repentance." The whole settin of this story according to Bultmann has been supplie later. According to such a view we have fact and fictio blended, a myth, but the whole story is not written i the style of a myth. Its simplicity and straightforward ness attest to its inward truthfulness.

Concerning the Words of Jesus

In regard to the words attributed to Jesus, Bultmann maintains that there can be no certainty at all. What w find in the Gospels represents the thinking of the earl Christian community about Jesus. The Gospel writer have put many words in Jesus' mouth which He neve spoke. But if a person considers even the twenty-fiv passages listed by Bultmann as consistent in his Form Criticism; even these passages are too personal and in dividualized to be community thinking.

Moreover Jesus is in His parables with His whol being. Jesus Christ embodies in Himself the Good Shep herd; He justifies the publican, and He is the stronge man who overcomes the strong man. In general the us of parables is a psychological necessity for all grea teachers. For example, Plato's *Republic* is shot throug and through with likenesses between physical fact c fables on one hand and political or spiritual truth on th other. Just as the many figures used by Plato betray quality of mind as well as a method of teaching, so th parables of Jesus present not community thinking, bu the greatest of all teachers using the parables. Ho could any community produce anything like the parabl of the Good Samaritan? It is clear from the context tha the lawyer did not know the answer to his own questio "Who is my neighbor?" His aim was to put Jesus on spot where He could not answer. Then there is tha marvelous turn at the end, when Jesus throws the que tion right back at the lawyer, "Now which one of thes do you think was neighbor unto the man that fell amon the thieves?"

Baillie says, "Like Jesus, Socrates left no writing be hind him, and it is, as a matter of fact, much more dif ficult to feel certain about any words actually spoke by him than it is to feel certain about the words actuall spoken by our Lord; yet his hold upon the thought an life of succeeding generations was greater than that any other man whose name is mentioned in our historie of philosophy. The schools which drew their inspiratio from him—the Cynics, the Cyreniacs, the Megarian the Academy, and later on the Lyceum and the Stoa- were more at odds about correct doctrine than hav been the schools of Christian theology, yet they were a

much at one in their attachment to Socrates as have en our theological schools in their attachment to sus Christ."

Concerning Jesus' use of Proverbs

Bultmann says, "We have here such wisdom as is well own in the literature of ancient Egypt as well as in e Old Testament (the Wisdom of Solomon, or the overbs); it was also current in Judaism and was much ed by the Rabbis (Jesus Sirach, and the Sayings of the thers or Pirke Aboth)." Not only must we reckon ith the quotation of certain proverbial utterances by sus, but we must also consider the possibility that the ristian community put into his mouth many statements hich really came from Jewish "wisdom."

Since Jesus was a Jew and remained a Jew (in spite of osenberg) it was only natural that He should use prov-bs. No one has ever shown that he has a patent on any overb. However, when Jesus uses a proverb, although e form may be old, Jesus puts new content into the eaning. There is always more of the universal applica-on and a wider spiritual range than in the old form. hat is originality? Someone has said that it is "un-sguised plagiarism." If a proverb would serve Jesus' iritual purpose best, He would take one and throw it his opponent, as David threw the stone at Goliath. Moreover Bultmann does not seem to see the trend of s own words. He says these *Logia* utterances shed very ttle light on the typical historical significance of Jesus, nce no real difference can be detected between the *ogia* and Jewish wisdom. Suppose the "Christian com-unity" did put some of these statements into Jesus' outh; the community would only do such a thing be-ause it considered Jesus fundamentally joined with Jew-h Wisdom, which would make the assignment to him Wisdom statements historically fitting. Certainly the arly community would not have originated the idea of esus as a Wisdom-Teacher. Such an idea was foreign the early community's Christological view. Not only ne people at large, but even the disciples, were not look-ng for a Wisdom-Teacher, but a Military-Messiah.

Concerning the Prophetic and Apocalyptic Sayings

Bultmann claims that the apocalyptic statements of esus are not typical examples of apocalyptic fancy. One may with perfect right recognize among them uthentic words of Jesus. Although the Christian com-unity itself produced many an apocalyptic saying, as ay be clearly shown, it must nevertheless be recog-ized that according to the testimony of the earliest hristians themselves, they owed their eschatological nthusiasm to the prophetic appearance of Jesus." Bult-ann concludes that the Kingdom of God is that escha-ological deliverance which ends everything earthly. But-ann's portrayal of the King is drawn almost entirely rom the faith of the disciples, rather than from the istorical Jesus himself. As to Jesus' life, according to Bultmann almost nothing can be known except that at the beginning it was a Messianic movement like that of John the Baptist, and that Jesus died as an insurrectionist. Three-fourths of Bultmann's analysis is devoted to Jesus' message. To him it is nothing but an eschatological message swinging around a genuinely future kingdom, which God will bring at the end of history. Therefore the Kingdom belongs not to the past nor the present, but only to the future. The big feature of Bultmann's stress is that Jesus demands such full obedience to God as to surpass all legalism and to set man at the place of decision before the will of God. No doubt this is a one-sided treatment, but decision is an important side.

It seems as though Bultmann rules out the social side of Christianity. He insists upon each man standing alone before God. This seems to be the same idea as in Barth that no man can plan his life from the cradle to the grave. However this soft pedal used on the social side of God's Kingdom may be damaging. It is true that the Kingdom begins with the individual, but it must aim at Christian brotherhood, organization, and expansion. The very name Kingdom implies multitude and variety. To minimize the social side of the Kingdom means at the same time to minimize the great concept of Christian loyalty to Christ's Kingdom by which we strengthen one another through Christ on the upward way. Moreover to allow the earthly side of the Kingdom to go glimmering, means also to allow the glimmering of the heavenly Kingdom. God's Kingdom below assures us of a greater Kingdom above.

Bultmann says: "All individualistic cultivation of the spirit, all mysticism, is excluded. Jesus calls to decisions, not to the inner life. Jesus does not promise either ecstasy or spiritual peace. For on will, on free act, depends man's existence as a unit, as a whole; reflection of the antithesis between spirit and flesh has no place here. It is not the physical in man which is evil in him—the whole man is evil, if his will is evil." Obviously this is a dogmatic statement from Kant "that there is nothing good except a good will." Philosophy has dogma as well as theology, for this statement just stands there in Kant. But Jesus does promise spiritual peace: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. For my yoke is easy and my burden is light." Bultmann claims that the community put these words into Jesus' mouth; perhaps they came from some wisdom book, picturing the God-given wisdom. If we were as rigorous in other fields about historical correctness as Bultmann contends we ought to be about Jesus, how would it be possible to write any history? Bultmann credits entirely too much creative ability to the community. Any system which assigns almost all of Jesus' statements to the community must be suspected.

Bultmann says "Jesus expresses no conception of a human ideal, no thought of a development of human capacities, no idea of something valuable in man as such, no conception of the spirit in the modern sense." To up-

hold this he quotes his own translation of Mark 8:36 "What shall it profit a man if he gains the whole world and loses his own soul?" Not only here but in a number of other places Bultmann translates *psyche* "life," i.e., the passage simply means "Of what use are all the possessions of the world to a man who must die?" While the first meaning of the Greek word is life, yet ten other translations have "soul" in Mark 8:36. As we notice in Luke 17:20-21, "The Kingdom of God does not so come that the time of its coming can be calculated; none can say, look here or look there, for see the Kingdom of God is (suddenly) in your midst." There is no "suddenly" in the Greek, I can find it in no other translation. However, the present tense might suggest "suddenly," but it would be better to translate, it seems to me, without this addition and allow the present to simply express present time. As Bultmann takes so much away, I would like to take away the "suddenly" in the passage.

Another thing: Bultmann says "To this mythology belongs the expectation of the end of the world as occurring in time—to this mythology belongs also the figure of Satan, who now fights against the hosts of the Lord. If it be true that to Jesus the world can be called bad only in so far as men are bad, i.e., are of evil will, then it is clear how little the figure of Satan really meant to Jesus." First of all, Satan was a real power as far as Jesus was concerned. Jesus describes him as the "evil one," Matthew 13:19,38. The Bible is free from the extravagances of popular Satanology, which is full of absurd tricks and transformations of Satan among men; furthermore the Bible presents a reliable accuracy and a consistency of teaching which is convincing. In Mark 3:22, ff., Jesus says that Satan has a kingdom; Satan does not work against himself. He is fundamentally a liar and his kingdom is built on lies. Temptation is the part of every great man's career who is devoted to a cause. Carl H. Kraeling says "Beware of any parabolic interpretation of the temptation. It was a psychological experience just as great men of the past had such experiences." Spurgeon's statement is the summary, "God had one Son without sin; but he has no son without temptation." We do not have myth here, but Gospel-History. Mythology is primitive doctrine and there is no evidence of a philosophy of evil in the Bible treatment of Satan. The Scripture doctrine is unsystematic in form, but it is limited in scope and essentially consistent in all the books. Even in the book of Revelation the same basic ideas appear. Furthermore the doctrine of Satan agrees with the thoughtful sanity and ethical earnestness of the Biblical world view as a whole. Therefore it is not mythological. No extravagant flights of imagination, nor of mythological fancy, appear throughout the entire Biblical treatment of Satan.

On page 129 in *Jesus and the Word,* Bultmann says that the idea of Satan came from Persian dualism. However the Biblical doctrine of Satan is not dualistic. Satan's empire had a beginning, it will have a definite end. While Satan is God's great enemy, yet he was created by God. Satan awaits his doom. Weiss says (concerning the New Testament representation of conflict between God and the power of evil): "there lies in this no Manichaean dualism—but only the deepest experience of the work of redemption as the definite destruction of the power from which all sin in the world of men proceeds." *Biblical Theology, New Testament,* E.T. II, 272.

Bultmann says that man is not seen by Jesus as "individuality" at all. He is seen as standing under the demand of God. Bultmann's insistence on Jesus knowing nothing about any "humanistische Menschenideal" is rebutted by sections like Luke 15, where the whole question is "Is it right for Jesus to receive sinners and to eat with them?" To answer this question Jesus tells three parables, the Lost Coin, the Lost Sheep, and the Lost Son; and the summary statement is that it is fitting for him to eat with publicans and sinners. It is clear also in passages like Luke 7:22 "the poor have the Gospel preached to them." This is radical departure on the part of Jesus from Jewish ethics; He is more concerned about the fallen. As far as I am concerned Jesus is not to be looked upon solely as an eschatologist. He has relations past, present, and future. Much of Jesus' ethics is a repentance ethics in which a person is to look back and obey the revelation which has already been given.

Furthermore Bultmann's insistence on the demands of Jesus makes legalism out of the Gospel. As I sense Bultmann's idea there seems to be too much of Moses with a whip, and too little of Christ's spirit, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; for my yoke is easy and my burden is light." Or "the law came by Moses, but grace and truth came by Jesus Christ." I am not very sympathetic toward this fear idea, but I rather prefer to stress the other side as Melanchthon defined the Gospel "it is the gratuituous promise of the remission of sins for Christ's sake." True this may result in quietism, but this is better for me than tumult. Barth, Brunner, Bultmann, the three B's, may think that this is the thing for everybody but it seems to me no two conversions are alike. While this tumult may be necessary for a great many people and the law must be used, yet it is better to stress the Gospel than the Law. I believe that some souls are gently led into the Kingdom of heaven; that it may be a matter of growth. The idea of telling the Holy Spirit that he can work only in this way of tumult, crisis, etc., really dishonors the Spirit of God. The Holy Spirit should not be fenced in by any special method. Paul has the right idea in Philippians: "for it is God that worketh in you both to will and to do of his good pleasure," but at the same time we are to "work out our own salvation with fear and trembling." Salvation is both gift and task alike. Paul says somehow the Spirit of God will act, but he does not tell us just how; the same is true in regard to Nicodemus; Jesus says somehow the Spirit will act, and Nicodemus scratches his head and wants to know just how; but he is not told, except just as you cannot see the wind, so you cannot see the Holy Spirit at work.

Furthermore this idea of cutting the Bible to pieces a very damaging process. To take this and that, whatever a person may consider authentic, and then throw the rest away, is a capricious business. The trouble is that another person who tears the Bible to pieces often has an entirely different notion as to what is authentic and what is not to be accepted. For example, Hall Caine, who spent about forty years writing his *Life of Christ* says, "The sayings directly attributed to Jesus by Matthew are in the main of the very highest value—they are the essence of His teaching." Bultmann selects seven passages from Matthew and these are all that give a consistent representation of the historical mission of Jesus. On top of this Bultmann does a strange thing, with the little that he has left of Jesus' teaching. He says "it is impossible to give an historical account of Jesus from the point of eschatology"; yet Bultmann has expressed his views very forcibly on this subject. He has found it possible to draw up an outline of the thought and of the teaching of Jesus. None of us is as consistent as he thinks he is and the words of Shakespeare are true: "Consistency, thou art a jewel!"

Bultmann claims that Matthew 28:19 is legendary. Certainly then Jesus did not institute baptism as a sacramental means of salvation. We know that Jesus was baptized by John the Baptist and this meant Jesus was inducted into His Messianic office. Every great prophet of the past had a vision of some kind to assure him that he was called by God. The baptism of Jesus was full of meaning for Him. If there were no baptism of Jesus, something would have to be invented to take its place. The voice from heaven says "This is my beloved Son, in whom I am well pleased." John had received a divine commission to preach and baptize; namely "preaching the baptism of repentance for the remission of sins," Luke 3:3. It is clear that the people held John to be a prophet, Matthew 21:26. Furthermore the Pharisees invited their eternal ruin by refusing John's baptism, Luke 7:30. Moreover Mark 1:4 says also this baptism of John was for "the remission of sins." When Jesus came He took up the work of John the Baptist, and John rejoiced when he heard the disciples of Jesus were baptizing. This evidence shows that there was no essential difference between the baptism of John and the baptism instituted by Jesus Christ. The risen Christ in Matthew 28:18-20 elevated a rite that had previously been adopted by an order "from above" to a permanent institution of His Church, and He proclaimed its universal application.

However we must face the fact of the lost conclusion to Mark's Gospel in which these words are found also. Kattenbusch in *Schaff-Herzog* I, 435 argues that the Trinitarian formula in Matthew 28:19 is spurious, and that the text in Mark belongs to a section which was added as an appendix at a later time. As to the concluding section in Mark 16:9-20, Jerome was the first to call attention to its omission in most Greek manuscripts of which he knew. However Jerome acknowledged verse fourteen as authentic. Moreover Gregory of Nyssa said, while this section is missing in some manuscripts many manuscripts contain it. There is nothing in this section which cannot be found in other parts of the Bible; and it has always been treated as genuine by the Church. For example; Jerome, the scholar, said Mark wrote no further than verse nine, but when he translated the Vulgate the whole section nine to twenty was put in the Bible. The question is purely a historical one. In one manuscript, between the eighth and ninth verses of Mark sixteen, there is this notation "Of the Presbyter Ariston." According to Papias (125 A.D.) whose word is only fairly reliable as Eusebius tells us "Papias was a man of little judgment, yet most learned in the Scriptures"; (however this word of praise may be a gloss) there were some curious anecdotes about the apostles; namely, the one about the days will come when vines shall have 10,000 branches, etc. Papias says that Ariston was one of the disciples of Jesus. Probably Mark did not write verses nine to twenty, as Zahn says "Mark wrote no further than verse nine," and there are twenty-two Greek words in this short section which are not found elsewhere in the New Testament. Nevertheless the Christian Church has always practiced baptism as the rite of initiation into the Kingdom, and Peter said in Acts, "Be ye baptized everyone of you for the remission of sins, for the promise is unto you and unto your children." Jesus demanded two things for discipleship, baptizing and teaching. This satisfies many, and this in the end is a big argument.

Bultmann also rules out the Lord's Supper; he says it was an invention of the Hellenistic Christian community. Great stress is laid on the fact that Matthew and Mark omit the words, "Do this in remembrance of me." That the statement occurs in Luke is attributed to the fact of Paul's influence on the author of the third Gospel. Bultmann's position is untenable in the light of the unquestioned fact that the Lord's Supper was a fixed part of worship from the earliest days of the Christian Church. Undoubtedly it is connected with the idea of feeding in the Gospels; take Mark—the idea of feednig is an important consideration; the four thousand, the five thousand, the debate about leaven, growth parables, etc., stress the idea of fellowship in the eating of bread. After the walk to Emmaus, while it was not the Lord's Supper, yet the two men recognized Jesus "by the breaking of bread." Right at the beginning of Acts "the breaking of bread" by and large always refers to the Lord's Supper. Moreover the doctrine of Christ's vicarious suffering is nowhere so clearly stated as in the words of institution of the Lord's Supper, Luke 22:10.

Bultmann: "The church sees the event, the decisive act of deliverance in the death of Jesus, or in his death and resurrection. In this the church is wrong, so far as the death and resurrection of Jesus are understood merely as given facts of history which may be established and determined by evidence. As soon as the observer's standpoint toward the event is taken, it is no longer the event of forgiveness—for that can never be experienced by an

observer. Therefore all speculations and theories are false which seek to establish by proofs that the death and resurrection of Jesus have the power of forgiveness and atonement for sin. It is then certain that Jesus did not speak of his death and resurrection as redemptive acts. All such statements attributed to Jesus were put into his mouth by the Christian community. Such as Mark 10:45; Mark 14:22-24."

Against this statement by Bultmann, I put Paul's statement in I Corinthians 15:3, "I delivered unto you first of all that which I also received; that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures." Now this account of Paul dates about thirty years after the resurrection itself. But there is more here; namely within a few years after the resurrection itself Paul heard this, he says. The great Apostle believed in the resurrection when it was fresh, and he could cross-question people on the subject. In Paul's mind the resurrection was absolutely irrefutable. Behind his belief in the resurrection there were twenty-five years of suffering and service for Christ; so his conversion was a reality; if Paul's conversion were a reality then Jesus rose from the dead. Paul would never have started on his first missionary journey, if there were any doubt about the resurrection of Jesus Christ. Furthermore Paul stresses the fact "I am determined to know nothing among you save Jesus Christ and him crucified." Paul was an outstanding lawyer and I cannot imagine such a person proclaiming salvation through the cross and the resurrection of Christ, if he were not sure of his ground. Now this was the way in which he built churches and he had a perfect right to proclaim a truth for which he suffered and died. How can a person believe and then act in such an energetic manner unless he is sure of his basic belief? If Paul thought it were a mistake, or a fraud, he probably would have remained a Pharisee. This modern tendency to set faith and historical evidence in opposition to each other will never satisfy general Christian intelligence, and if there be any real faith in the historical character of the New Testament, it is impossible to be a know-nothing about facts that are so plain on the face of the New Testament itself. It is impossible to say that the early Church did not know its own history, that myths and legends quickly appeared and were at the same time eagerly received, that the writers of the Bible had no conscience for fact, but they juggled the material at will. Any Church today could give in a clear manner a record of its own history for the past fifty years. When I consider the facts, Jesus did foretell His own suffering, death and resurrection and He regarded these acts as redemptive.

General Conclusions

Barth's idea, which Bultmann embraces, namely, that it is folly for a man to try by foresight to plan his whole life from the cradle to the grave, seems sound to me. Ethical action springs out of the immediate situation and the content of ethics is made up from moment to moment. Barth cannot see that foresight is available, but rather it is hidden. Even in the economic field no one has ever proved that an economy can be planned; it is well to remember that in the case of the Five-Year Plans, they graded their own papers. Furthermore the most serious charge against Barth's ethics is, that if you are even with the game up to the present moment you are too late. Barth did not realize until 1936 that Nazism was not only a blunder, but it was a crime against Christian ethics and also against the best in pagan culture. This was too late! Barth had shown his opposition to the nationalization of religion in Germany, "but this was too late with too little."

Barth denies that elections are general truths, why God chooses some and others are lost. This is not a general truth; but it is the consciousness that man can never effect his own destiny; this deals with a concrete individual. The sovereign choice of God is the big point. Bultmann says about the same thing on page 136, *Jesus and the Word,* "God is the Sovereign Lord who deals with man according to his will as the potter with the clay, who rejects whom he will and has mercy on whom he will. His will has prescribed for man what is good and evil." It seems to me the better view that a person is elected because of the true will of God to save. If a man is saved it is entirely God's work; if any man is lost it is man's fault. The best that I can do is to say the fate of the lost is a psychological mystery; there must be something wrong with the will of man.

Bultmann's analysis, based upon a highly subjective approach, results in a negative presentation of Jesus Christ. Only a few sayings and events are considered fully historical. His treatment of history is a scandal. Moreover the entire methodology of form criticsm is suspicious. Bultmann says himself that it works in a circle; the Gospel material is used to produce the criteria and then these criteria are turned on the Gospels. It goes round and round like a Merry-Go-Round saying "Aren't we having a good time!" Its assumptions may be as doubtful as were those of the myth-criticism of David Friedrich Strauss.

Some years ago Curtis W. Reese said in a book, *Humanist Religion,* "That Jesus is historically doubtful, and not religiously helpful." Bultmann is not this extreme; he says "No sane person can deny the historicity of Jesus." As Paul Schubert points out, "The answer to such a judgment must be that the denial of Jesus is saner than the arbitrary and meaningless insistence on His bare historicity and nothing else." Historicity "apart from the flesh and bones of history is nothing but an abstract concept, equally sterile for the historian and the theologian." In his article in *Religion in Life, New Testament Study and Theology,* Autumn 1945, Schubert continues, "When Bultmann says that the teachings of the historical Jesus may really not be His teachings, but rather the teachings of His early followers, and that this makes no difference theologically, he is no longer a his-

tian. He is open to the charge of gnosticism; he saves nself from the charge by consistently evading a pos- ve and full answer to the question how significant the toricity of Jesus as such is theologically."

Also we are not to set a human historical Jesus over ainst a spiritual cosmic Christ. The two natures of rist are not to be divided. The whole Christ acts and t just a part of Him. From the beginning to the end the whole series of New Testament books, while in me we have the human idea stressed and in others the vine, there is never a question of conflict between the o, never any confusion in their relations, never any nism in His unitary personal action; but He is obvious- presented as one undivided personality. We can never pe to understand how the infinite God and a finite manity can be united in a single person; and it is very sy to go astray in attempting to explain the interactions the unitary person's natures so diverse from one an- her. In Bultmann's books we have a teaching about rist which is artificially and subjectively removed om the New Testament. In the teaching of Jesus in e Synoptic Gospels, He is a man of flesh and bones ho fits into the past and contemporary history. Bult- ann has made out of his fine-tooth analysis a little idol, t it is much better to bow down before the flesh and ne presentation of the Gospel itself, than to take a hance on Bultmann.

Along with obscurantism there is also much self-satis- ction. It seems to me a little more of Augustine's atement "Humility is first, second, and third in the- ology," would be a good thing for men to consider more deeply. Bultmann is so intent on slaying the Philistines that he does not offer a very constructive explanation of his own views. He gives us no more than programmatic theses.

Other scholars, who have not absorbed themselves in dialectal theology as thoroughly as Bultmann, have contended against modern experiments based not on the Rock of Ages, but on the ages of the rock; they also say that Jesus' teaching is eschatological. It is true that faith must be extreme, radical, urgent, and absolute. However if this faith is grounded on a radical theology, faith becomes confused, because it is based on question marks. God is the "wholly other" but no theology should be so questionable as to be "out of this world."

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Christian Influence in Literature

Gerard J. Hasenauer

DURING my random readings in French Literature, I found a Frenchman whose life covered more than three quarters of the eighteenth century—he was born in 1694 and died in 1778—that age in literary France known as the period of scepticism and investigation; and yet I found him very genuinely and sincerely preoccupied in religion. Francois-Marie Arouet was his real name, but he is better known by his pen name, Voltaire.

Let me give you first a few details of his life. The great German writer, Goethe, called him "The most astonishing creation of nature," and no less a person than Frederick the Great, of Prussia, called him "King Voltaire." His life and his writings, which reveal that life to us now, were highly diversified. He was highly successful in his plays; he engaged in political and literary quarrels; he was put in prison twice for his radical views—he missed nothing. An implacable destroyer of social abuses, he became the apostle of science, progress, liberty, tolerance, and justice. After one liberation from prison, he went to England where he became stimulated by the English philosophers of the time. After his return to France, his praise of English philosophy caused him new persecutions; so this time he hied himself to Lorraine. Voltaire spent fifteen years here working hard, publishing a quantity of diverse works—plays, novels, epics, histories, pamphlets, philosophic treatises —all of which made him famous throughout Europe. And not the least of his successes was his admission to the august French Academy in 1746, which assured him of greatness for the remainder of his life.

But what about Voltaire's ideas on religion? I found that among his numerous literary works certain chapters in the *Philosophical Dictionary* inspired the most thought-provoking questions on religion. Interestingly enough, this work was banned from publication in Paris because

of its wide and revolutionary ideas. I read considerably in the many volumes which comprise this work and became especially interested in Voltaire's preoccupation with religion. I found that he was interested in certain aspects of religion, which he expressed boldly and with great sincerity, inasmuch as he was a powerful supporter of the rights of all free men, especially that inalienable right of free speech and free press. What precisely were Voltaire's ideas on religion? On these, let Voltaire himself speak.

"If God didn't exist, it would be necessary to invent him." Voltaire made the statement in the *Letter Addressed to Three Impostors.* For Voltaire, human reason is the dominant keynote in man's progress. Our very reason should tell us that the obvious order in the universe, the regularity with which we have day and night, the order of our seasons, spring, summer, autumn, and winter—all this regularity suggests the work of some higher, highly rationalistic author, whom we may choose to call the Omnipotent Being or God.

Let us go a step further. In the chapter on *Religion* in the *Philosophical Dictionary,* he demonstrates his belief in a rational God when he states: "I was rapt in the contemplation of nature; I admired the boundlessness, the course, and the relationship of this earth in respect to the other innumerable planets." To Voltaire's mind the colorings in the flowers, the forms taken by fruits and vegetables, all these growing and appearing in regular order in the calendar year throughout the universe supported his belief in God. Then, too, says Voltaire, if you continue to doubt, you have only to look at the celestial sphere: the planets, stars, moon, the sun all moving in perfect rotation, order, and with timed regulation. All this most obviously suggested to Voltaire the work of a Superior Being whose intelligence, even more than his work, he especially admired. That Superior Being must be God says Voltaire. Only the most insensitive of mankind are incapable of admiring and seeing a great power beyond all this awe-inspiring phenomena. "One must be blind not to be dazzled by this spectacle of nature or one must be very stupid not to admit that there is an Author behind it; and one must be a fool not to worship Him."

Voltaire explains further what type of adoration we owe to God. The type of worship, viz., "Homage and respect must be the same whether we live on this earth, on another planet, or even occupy a small space on a star in the Milky Way. The same kind of love and attendance we owe and pay to our parents we owe and should also pay to the All Powerful One." In this simple comparison, Voltaire makes clear to us how widespread and universal his type of religion and its practices can be.

Let me quote again, this time from one of his numerous anecdotes in which he has one of his characters speak. Voltaire has asked what is true religion. To which the character replies: "Haven't I already told you. Love God, and your neighbor as yourself." To which Voltaire replies, "Well, if this is so, I'll accept you alone as my teacher." What better philosophy than that of charity and its corollary, justice towards one's fellow man, could be preached in the world today?

Let us return to his article or section on *God* in the same work. Here we find that he admits of a God who gives rewards and one who serves both as a check and a comfort. If we cast aside this Invisible One, then we are left to our own misfortunes without any hope of getting rid of them, and we continue to commit crimes without compunction. Apropos of this tenet in his religion, Voltaire further states that this belief in the principle of an Almighty One has kept men from committing crime and kept them on the straight and narrow path. What better test of a practical nature could a religion have than that of advocating goodness?

As a further safeguard to our moral responsibilities, Voltaire says that if we deny the existence of a God then we become slaves to the most odious passions and the most horrible crimes. Furthermore, if we do not believe, we then accept superstitions. Voltaire defines superstition as "A serpent which cloaks religion within its coils." How can we avoid these excesses which come as a result of disbelief? Isn't there any reasonable way which we can follow? Voltaire says there is; "It's God and His wise laws."

How correct is this in point of view of a religion today and what success did it have in the world? Following the age of reason in which Voltaire lived, came the age of emotionalism and anti-intellectualism, known as the period of Romanticism. Reason as we see Voltaire apply it to religion leaves out all the formalism, churchianity, and certain elements of personality: such as heart and feelings in general, which make up the emotional side of religious experience. Voltaire strips and dehydrates religion of mysticism and of all the traditional pageantry which we commonly associate with the religious type of belief in the Middle Ages. His religion comes down to earth and consists largely in practical morality. The more conventional religion ran parallel to our emotions and appealed strongly to our hearts and feelings; moreover the literature of the Romantic period which followed Voltaire emphasized the emotional aspect of religious belief—William Wordsworth, the English poet, and Chateaubriand, the French novelist, are cases in point.

Voltaire's interest in religion, as we have seen it, was rationalistic and unconventional. Some say conventional religion is not for them. Now here is a man who thought about this problem, and was capable of accepting ideas, and who planned a workable type of religion satisfactory to him, but not sufficient to most of us.

First Sermon

Walter Riess

THEY TOLD YOU how to write it at the seminary. It sounded quite simple, quite mathematical. Text, introduction, parts, conclusion, amen—all neatly arranged to suit the weakest student and the best. You delved into homiletical books and came up with the boldest and the newest theories. You learned how to pull a text apart and form a logical, crystal outline; how to work up to a climax properly; how not to gesture too much.

But no one told you about the people. You didn't worry about that until one Sunday morning when you found yourself in the pulpit after a hectic night of coffee, nervousness, and worry about nothing in particular.

The people fill the church this morning, and when you come out of the sacristy you are impressed more by their numbers than anything else. Your sermon, typed on half-sheets of royal bond, scribbled over and cut and rewritten, lies on the pulpit, waiting for you. But you are ashamed of it, of the mechanical attitude you assumed when you wrote it a month ago. And you wish with all your heart that, without following a word of the manuscript, you could speak only the words that well up in your throat as you ascend the pulpit.

Dear friends in Christ:...

The people are perfectly silent. They know this is your first sermon. They know it, and is that why they are so quiet? You can't think about that now. Somehow you must overcome the disadvantages of a young preacher. Somehow you must get them interested in what you are saying, and make them forget about you.

Some months ago, a man found a solution to the problems of the world. He proposed that every man, woman, and child be placed...

You forget foreign thoughts. You become interested in what you are saying, engrossed in the Book in front of you. You realize that your sermon, though it is not the best you will ever deliver, holds *some* fire. Who put it there? Not you in the pulpit, not you who wrote it in the cool halls and dry intellectual atmosphere of a seminary. Was it the prayer in the sacristy—probably the hardest and most sincere prayer you ever prayed? You locked the doors so that no one could disturb you, you knelt on the red plush rug. And there, oblivious of everything, you prayed in half-intelligible, broken monologue. Or was it monologue? And when they started singing the sermon hymn you were surprised, almost shocked. It came so fast, so unbelievably swift,—the time when you were to give voice to your poor first effort before so many people whom you loved.

You are speaking confidently now. Maybe you're going too fast; everybody does in his first sermon. But the people are still attentive, still patient with you. *For thirty-three years a Light burned in the night of this world, and burned too brightly for the eyes of many mortals...*That is your sermon, the Light of the world. It will be the soul of every sermon you ever preach. There is no other sermon. Hold to it, tell them about the Light with all the fervor in you. No, not fanatically, not shrieking, not thundering or waving or threatening, but comfortingly, sometimes with a whisper. People need whispers now more than ever before. They are tired of the roaring of other men and other things—politicians and street car bells and time clocks and factory whistles. Now they need a whisper that will cross a world. Never lose faith in the Light, and it will cross a world.

Tomorrow at Bikini, an atom bomb is scheduled to be dropped. Tomorrow man will once more try his hand at destruction...

Tomorrow Bikini, yes, and tomorrow another, deadlier killer—realism, Thing-worship which may engulf these people and tear their souls away from the Cross. What stands between the Thing and them? You, you in the pulpit, and no one else. You and your Bible and the Spirit in you, moving you. You chose the right theme for your first sermon—"Know Thy God." It is a theme you will never fully exhaust. When men know their God as they know their airplanes and their cars and their guns you will not have to preach sermons. But though you preach for seventy years on "Know Thy God," you will die while people still mistake their pay check for their God, their surgeon for their Savior.

You are well into your sermon now. You do not notice the crying of a baby in the rear of the narrow, towering church. It is a magnificent place. Men built it, strong men, with work and thought and prayer. They wanted paintings in it, and the dark wooden beams that spin mysteriously way up near the ceiling, and an organ with tones mellow as old wine. They wanted a cathedral, and they built themselves a cathedral. No, they didn't have a thing to start with, nothing except the money they could get by selling the old church. But they went ahead anyway. And here it is, a majestic place with deep colored furnishings and drapes and altar cloths, and a chapel room with three paintings of Christ. Before you in the pulpit is a tiny microphone, and hidden high up in the rafters a spot light sends a faint beam down upon you. Strange you never noticed those things before — how carefully, how tediously everything has been planned to give you all the advantages possible. There was a time when you doubted how much most people appreciate their hour of worship on Sunday. You won't doubt any longer.

As a poet once expressed it:

"And as I raved and grew more fierce and wild
At every word,
Methought I heard One calling 'Child,'
And I replied, 'My Lord.'"

So now you are nearing the end. You thought that the poem would be a fit conclusion, expressing the thought of the entire sermon. Does it? You don't know. What has been the thought of your sermon? You can't answer that question, not now when you are ready to close the address. Everything you have said has faded, like the silent Arabs, into the shadowed past. After twenty minutes, twenty of the shortest minutes you have lived through, you are tired, not only from the nervous strain before you preached, but from the heart you put into the telling of the simple Gospel. Virtue has gone out of you. Someone has touched the hem of your spiritual garment. You know it; you feel it.

May the true God grant all of us here only this—for it is more than all the world can give—faith.

How easy the words came out, prepared and fluent, as if faith could be engendered in the soul with a conclusion to a sermon, as if with a few thousand words you could fling back the forces of Satan and World and Flesh to their own realm and call the victory for hundreds of people sitting here before you. How ineffectual you feel now. Your words were darts, hurled into the pews and into the people. How many of them struck home, and how many were dashed to idiot pieces on the rocks of self-righteousness and indifference? You will never know. You will spend years asking the same question. After preaching in the pulpit for a life, you will look out over the souls entrusted to you, and some of the things you will see will discourage you. If you don't watch yourself, they will drag you down into the Pit reserved for preachers who have lost heart. The Pit is called Pessimism, occupied by men who feed people who hunger for affirmation the dry husks of their despair of everything spiritual in this world.

You pause a moment before you say amen. You stop to scan the congregation. It is a cross section of humanity. Over on your right is young, pretty Mrs. S, probably one of the most contented people you have ever known. Toward the rear, Mrs. B, only middle-aged, but stricken with incurable arthritis. On your left, old Mr. J, who has occupied the same pew for years; he won't much longer. In the balcony, a group of teen-agers, with evidently not a care in the world. But don't deceive yourself. Most of them are burdened with the hurt of secrecy. Youth has more worries than you think. In the center sits Mr. K, and separated from him, near the pulpit, his wife Betty. They were divorced last month, and they both look terribly unhappy.

You are struck with the hugeness of your task. If you could shape a sermon for each of your sufferers, your happy couples, your divorced couples, your old, your young, then you could ring your Message into their hearts more surely.

You have one hour on Sunday to meet all their problems. Somehow you must touch all your people, every Sunday, every sermon. That's the demand of the modern pulpit, nothing less. Was there a time when you thought a sermon to be one of the simplest of literary efforts, one of the least demanding? After your first sermon you think differently. A story is judged by an editor, a novel by a literary board, but a sermon by the most severe of critics, though probably the most patient—the aching soul. Betray the trust committed to you in the pulpit, take your task lightly, and you will be guilty of the most unforgivable of sins—lovelessness.

Now you are finished. Step down from the pulpit. What are your feelings? You are stunned and a little sick. You had hoped that after you finished your first sermon you would sense triumph. But where is your triumph? Not in you, sitting in the pulpit chair, thinking back over the past minutes. You are wretched, miserable, humbled as never before. You count your mistakes. You want to hide your face from the people after the service.

The recessional. The stand in the narthex. People filing out from the church stop to shake your hand. "Wonderful sermon," says a man whom you knew when you were in the fourth grade. "Keep up the good work," says another. "You were fine," says Mrs. D. "Excellent," says Doctor F. You begin to feel good. You begin to feel a little tang of pride after all. They appreciated it. They *liked* your sermon.

The church is almost empty when Mrs. B labors toward you, her cane in her hand. She stops by you, presses your hand and smiles a little and says "Thanks." And your triumph is gone, all of it, and replaced by a pensive humility. She was the soul for whom you delivered the sermon. Throughout your ministry you will hear the kind compliments and praises in the narthex. But you will learn to shed them without taking them to yourself and fondling them and letting them puff you up. You will, that is, if you are a pastor and a preacher.

For people like Mrs. B make preaching the humblest profession there is—the humblest and the highest.

THE READER'S VIEWPOINT

HIGH CHURCH

ear Sir:

Undoubtedly you meant well in your recent editorial, "Are e Going High Church?" However I feel that many such rticles are rather unfortunate because they are not clear nd therefore confusing. This is especially true if they are printed in church papers especially designed for the laity. I do not like the term "high church" because it is a relative xpression and therefore can be greatly misunderstood. What g high churchism in the Lutheran Church? Under this term me understand one thing, others understand something se. Certain liturgical practices that always have been very mmon in one part of the Lutheran Church might easily be nsidered high churchly by other Lutherans. For instance, any Lutherans have always been accustomed to hearing arts of the liturgy chanted by the pastor. Other Lutherans ould immediately exclaim that that is high churchism. he use of the sign of the cross in connection with certain arts of the liturgy is another ceremony considered to be bsolutely proper in a large part of the Lutheran Church. n other parts of the Lutheran Church it would be regarded s a high churchly innovation. In many congregations it has lways been customary for the pastor to kneel before the ltar for parts of the liturgy. Other Lutherans might look pon that practice as high churchism. Other liturgical prac- ces could be mentioned. However let these suffice as il- strations.

The same applies to church vestments. The Lutheran hurches of Scandinavia have retained the use of the alb, he chasuble, the cope, and the surplice. In Germany they ight be considered out of place. At the beginning of your ditorial I gained the impression that your purpose was to ounsel against the introduction of the eucharistic vestments nto our churches here in America. However in the course of our editorial you mention also the use of the surplice and he stole. Personally I can not regard the use of the surplice nd the stole as characteristic of an extreme high churchly endency. The use of cassock, surplice and stole has become uite general in the Lutheran Church of America. Certain of he Lutheran bodies have officially approved of this usage. Many pastors using these vestments are most assuredly hurchly in their liturgical practice, but they can not be lassed under the rather odious term of high churchly. I eel that the comparison you made between the man in the lack robe and the man wearing surplice and stole was not ery charitable. The pastor wearing the surplice of shiny ilk may have received it as a gift. It is not at all necessarily rue that stoles become more and more magnificent like the hylacteries of the Pharisees. The plain church mouse in the imple black robe may or may not be the most learned, the nost humble, and the most sincere Christian of the lot. The nan in the surplice and the stole may be all of that too. Such xpressions are dangerous because they can create a false mpression in the minds of church members and can under- nine their confidence in their pastors. We must be very areful in what we write, else we become guilty of a great isservice to the Church.

There is certainly a happy medium to be found. We need ot be extremists in either direction. The endeavor to cor- ectly render the liturgy, to beautify the chancel by means of correct appointments, cross or crucifix, genuine candles, proper vases, the liturgical colors, and the use of the surplice and the stole appear to me not to be high churchly but rather churchly according to the best liturgical standards of the Lutheran Church. I think that when articles are written in warning against liturgical extremes the writers must be very careful lest they appear to take in too much territory, and pastors who are trying to be churchly, yet not high-churchly, meet with difficulties in their work.

I did not like your extremely unloving attitude manifested in your remarks concerning the letter from the pastor in Nebraska. You had no occasion to refer to correcting the grammar and the spelling in the pastor's letter. That savors of seeking to belittle him and his learning. Perhaps he is a man who received his training and who carried on his work for many years through the medium of a language other than English. He may be able to speak and write very well in the other tongue. You even misstate the purpose of his letter by inferring that he does the cause of high-churchism no good. He does not advocate high-churchism. He merely pleads for more Christian charity in judging pastors who wear high-churchly vestments, which may mean surplice and stole. After reading the letter several times I have come to the conclusion that your statement regarding the intemperate spirit of the letter can indeed be questioned. The letter contains a great deal of good sound theology and common sense. My congratulations to the writer.

Let us ever remember that these matters belong in the category of Christian liberty. They are not the essentials. The important matter ever remains the pure preaching and teaching of God's Word and the administration of the Sacraments according to the institution of Christ. Of greater importance and benefit to the church would be articles concerning unionistic practices and laxity regarding lodgery.

Sincerely yours,
R. W. Mohrhardt, Dawson, Minn.

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Sir:

Your editorial on vestments and the letters following have stimulated me and led me to read again in this field, forgotten since seminary days. In a little pamphlet by P. Severinsen, I found a quotation or two from Luther's lips and pen. I offer it as fuel to the fire on the altars of whichever group will have it. For my part, if the majority of my congregation thinks my neighboring pastor's appearance is more worshipful, I shall buy the vestments (on an easy payment plan) and use them. If any should lift an eyebrow, I should quote Luther. If on the other hand I continue to use the black robe, I shall also happily quote Luther. He, being dead, will not object. I offer these satisfying lines from Severinsen:

"Luther's advice in 1539 to Probst Buchholzer of Berlin is of interest here. Kurfurst Joachim had demanded that the Cope and Surplice should be used at processions . . . on Sundays in the cemeteries. Luther says, 'When the word may be preached in its purity and the sacraments rightly celebrated, then go in God's name in procession and wear a silver or gold cross; wear a Cope and Surplice of silk or linen; and should your master, the duke, not be satisfied with one Cope or Surplice—put on three as Aaron, the

chief priest did put on three which were beautiful and glorious, for such things (when otherwise no abuse takes place) neither add to nor take away from the gospel.'"

"On a later occasion Luther says to George of Anhalt that he thinks they should not be reintroduced where they were abolished but they should not be abolished where they were yet in use. . . . Bishop Tatthias of Brandenburg (asked), 'Herr Doctor, why do you not wear a Cope?' The Doctor answered, 'Gracious Lord; it happens as your Grace very well knows, that the habit of the monk is so holy that monks do not need a Cope When I did not preach in the monastery church vested in a Cope, others followed my example, not knowing the reason. This is how it happened, and none has done me a favor in this. I would like such a vestment to be used as long as no abuse becomes attached to it—nor any trust is put in it in matters pertaining to salvation and conscience.'"

The translator did not print his name, with good reason! The language is tragically mistreated.

On second thought, I believe I shall avoid the surplice and keep the holy habit of the ascetic.

Very sincerely,

John Schultz, Fremont, Nebr.

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Sir:

The undersigned believes that he can see clearly "what you mean" in re "going high church"; he sees eye to eye with you in this matter.

All this high church pageantry has no place in New Testament Gospel preaching. In the ceremonialism of the Old Testament worship the gorgeousness of the high-priestly trappings had a meaning; it foreshadowed the spiritual beauty "of things to come" in the Promised One. In the New Testament era, these "shadows" have passed away; at best, they can only detract from the appeal of the divine simplicity of the Gospel of our Lord and Savior, which holds the saving power within itself. In His humiliation, He "had no form nor comeliness"; yet He is "fairer than the children of men" in the very simplicity of His Savior beauty.

If people have lost respect for the Protestant ministers, it is not that the editor of the *Lutheran Outlook* has made clowns out of them; but these ministers have created this unhappy situation for themselves by "going high church."

What these chaotic days call for is not high church pageantry, but the simplicity and sincerity of the Gospel preaching of the early church.

Sincerely yours,

E. A. Brauer, Joliet, Ill.

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CHURCH AND POLITICS

Sir:

In your February issue, in the editorial "Church and Politics," you ask, "Are you with me?" For one I am with you all the way.

It is my sincere belief that Lutheran laymen, throughout the United States, should organize in each state a Lutheran laymen's organization for the study of the operation of our government and those elected. They should make decisions in regard to the Christian standard of proposals made by politicians and the danger of many of those proposals to our system of government; then the laymen should unite in the support of those proposals meeting the above standards and of those elected who gave the same their support. No pastor should belong to these organizations nor any person holding an elective office. Only Lutheran laymen should be eligible to membership. Then the pastor should never bring politics into the church at regular church meetings, neither should the Lutheran layman, but he should be very active in the nation's politics along with other Lutherans.

I started this letter with something else in mind. A short time ago when Taft, Dewey and Stassen were campaigning in Nebraska (remember?), I wrote each one of them a letter in which the following paragraph occurred:

"Do you believe that such a representative (a personal representative of the President to the Pope) should be maintained? Especially in view of the fact that he has just been used as a representative to Gen. Francisco Franco in Spain, and on his return this week made a report to the Pope in person at the Vatican? After his 35-minute interview with the Pope, Myron C. Taylor said he was 'not at liberty to reveal the nature of the discussion here or in Spain.' We here in Nebraska, while you are here, would appreciate a statement from you as to your views on this important matter."

None of them answered the question directly. Taft and Dewey paid no attention to the question. Stassen partially answered it by saying, "In answer to a question in regard to Franco, I will state that the U. S. cannot deal with Franco or any other dictator." This wasn't a satisfactory answer but he at least acknowledged it. I will state here I am not a Stassen man and did not vote for him.

In addition to the question above in my letter to Taft I had the following: "Several of us have been supporting you, because we felt you were not 'under the power of the Pope' and had not, publicly at least, made a statement of appeasement to them to secure their votes. But the last few days several have questioned if you merit our support, for the reason that many of those who are managing your tour through the state of Nebraska, especially in Fremont, are their leaders."

I also wrote Senator Butler who was in Nebraska for Taft and sent him a copy of the letter to Taft. Have known Butler personally since before he was ever elected to office. He did not reply. Then we found that members of the Roman Catholic Church were mailing out unsigned cards to everyone they knew, soliciting support for Taft. So Taft did not get my vote and many more that we were able to contact with the above facts.

More power to you for Him.

Sincerely,

Rex Smith, Fremont, Nebraska.

— — —

Sir:

I am an inveterate newspaper "clipper," especially of various editorial opinions. The enclosed may be of some interest to you. . . . I am certainly glad to see your editorial policy in the *Outlook* is realistic, as proved by the recent articles on gambling and the high church movement. Some editors take an ostrich-like attitude on some of the questions of the day. The editors of many daily papers are doing more, speaking with a more vital voice, than many church editors. And many of them are asking why, and even demanding that the Church really take action; quit being composed of mere "church members" and start acting like real "Christians."

One of my favorite editors, Grove Patterson of the Toledo *Blade*, said recently: "Christianity is not promoted with the

usading zeal that characterizes reds and rabble rousers. most everybody I know *thinks* well of Christian principles. fact, many *speak* well of them. But few get hot and bothed about Christianity. Few give up their shirts for it. ristianity is as good as it ever was; it has the same sound d stable value. *But it terribly needs a crusade.*"

The editor of the Greenville, Ohio, paper often has very mely editorials concerning the Church, in one of which he so states: "We need a fighting Church, not one which pussyots to please individual members." . . .

I am glad to know that at least one editor is not afraid to rite of the gambling issue, and I hope to see other timely rticles. The church papers should lead the way, not follow ignore as so many seem to be doing.

Sincerely,

Mrs. V. C. Ridenour, Arcanum, Ohio.

— — —

Sir: I enclose herewith a copy of a letter written by a riest of the Roman Catholic Church to a member of the Iethodist Church in Northfield, Minnesota, upon her invitation to the local Catholic Church to participate in the World Day of Prayer. The letter follows:

"While we feel that you are to be commended on your efforts to unite in a day of prayer, we can have no part in such an undertaking. Catholicism is insistent upon fundamentals. Our Lord cannot possibly be the Author of the many denominations that pretend today to be His Church. Since He was so insistent upon the manner He wanted to be worshipped, it follows that only one way can be right. Hence it would be folly for us to join in an observance that contradicts Catholicism. The Catholic Church is always willing to cooperate with Protestants, or any other group, in promoting civil good, but when it comes to matters of religion we are further apart than day and night; we even doubt that we worship the same God. The idea of a 'day' of prayer is foreign to Catholic thought; every day is a day of prayer."

This seems to be a clear-cut statement of an attitude which has been gaining more and more ground in the Roman Church.

Sincerely,

Kenneth H. Petersen, Northfield, Minn.

NEW BOOKS

SPIRITUS CREATOR: Studies in Luther's Theology *by Regin Prenter. Samleren's Forlag, Copenhagen. Second Edition, 1946.*

The Luther research movement in northern Europe which began with Theodosius Harnack about a century ago has passed through a number of phases. The groundwork of textural criticism was done by the Germans, culminating in the monumental fifty-seven volume Weimar Edition. The German interpretations of Luther attained definition in the works of J. Koestlin, Karl Holl, Otto Scheel, and the Seebergs. Shortly before the first World War, the Swedish so-called motif research began, building on the German detail work. It attempts to get behind Luther's medieval scholastic terminology to the essentially reformatory elements by isolating certain motifs or theological "gestalten" by which Luther's characteristic contribution may be understood. Those interested in the Swedish phase should see Nils Ferre's "Swedish Contributions to Modern Theology", (Harpers, 1939). An even better account, Edgar Carlson's doctoral dissertation, "The Interpretation of Luther in Modern Swedish Theology", unfortunately remains as yet unpublished.

The present work, authored by the brilliant young Danish theologian at the University of Aarhus, stands firmly in the Lundensian tradition of Luther research. It is however more than merely an investigation into Luther's teaching concerning the Third Person. It is a working out of the implications of that teaching in the form of a complete, up-to-date statement of the whole Protestant problem from its roots out, with special reference to pre-Tridentine Roman Catholicism and post-Reformation Protestantism.

The central thesis of the book is that Luther's thought on the Spirit undergoes no development from a "younger" to an "older" Luther, but remains fundamentally the same throughout his controversies with Catholic scholasticism as with spiritualistic fanaticism. The course of the controversies did not determine Luther's thought, but rather his basic theology, into which his doctrine of the Spirit in organically integrated, determined the course of the controversies. The Spirit-thought of Luther is no accidental feature of his theology, but rather an organon by which the whole is illumined. In accordance with this thesis, the book is divided into two chief parts: Luther's witness concerning the Spirit before his struggle with the fanatics, and his witness during his struggle with them. The year 1522 marks the dividing line.

As to method of inquiry, the author states that he intends to follow what he calls a phenomenological-systematic method. The presentation is descriptive, but aims at more than a merely historical account. Not only the question of what Luther thought, but why he thought so is to control the inquiry from a systematic point of view. Not that Luther is a norm. The Scriptures alone remain normative, but they can never be read independently of the voice of the Fathers. And in this choir Luther's voice is of the first rank. The textural documentation provides a rich flow of Luther quotes which in themselves would fill a good-sized volume.

In order to appreciate Luther's specific contribution to the doctrine of the Spirit in all its difference from the traditional scholastic teaching, it must be seen, according to Prenter, in its relation to the *caritas* idea which had dominated medival thought since Augustine. Augustine's interpretation of love as *caritas* (the by grace infused quality which renders man just before God), carried with it the idea of *amor sui*, which when "rightly understood" was to be regarded as a sublimation of man's ideal aspirations. As carried over into medival scholasticism, the *caritas* concept had an idealistic structure, whether in the Thomistic-Aristotelian intellectualistic or in the Augustinian-Platonic voluntaristic metaphysics. In either case, God is the transcendental *summum bonum* towards which man's higher nature, supported by grace, is gradually climbing by way of an *imitatio* piety.

Luther, using the same terminology, poured new content into the *caritas* idea. *Caritas* or love toward God becomes identical with a radical self-hatred and self-condemnation. "The 'rightly understood' self-love, which coincides with the love of God, is for Luther identical with an unconditional hatred of oneself, a hatred which acknowledges the right of God's judgment over all sinners, and therefore also over me, and places itself under it." As Professor Hartshorne would say, "In self-hatred I am not myself." For Luther, the Holy Ghost is the subject in such self-condemnation. *Caritas* is no longer sublimated *amor boni* by which man hopes to attain to his highest ideals with the help of God's grace poured out in the sacraments, but has become instead one with God's love for sinners, which always bears judgment in itself. The content of this Spirit-love can be described as conformity with the will of God, a conformity brought about by the Spirit alone in the form of a spontaneous and glad concurrence with the divine will. But such is not to be had without a conformity to the temptations and the death of Christ worked by this Real Presence of God. Hence Luther's *theologia crucis* becomes a theology of temptation and God-wrought mortification. In the Gospel the same Presence meets us as gift to conform us to Christ's resurrection life. As over against Catholic caritas-idealism, Prenter posits Luther's revelational realism, i.e. the thought of Christ's real presence mediated by the Spirit as the connecting link between justification and sanctification.

Chapters follow on the Spirit in relation to Word and Sacraments in which Luther's support is withdrawn from any system of guarantees which would place divine grace under the control of man. The Spirit is sovereign, working faith when and where He will. In his doctrine of the Word, Luther followed Augustine in his distinction between inner and outer Word. This distinction Prenter finds valid.

"If the living Christ Himself is the Word, then the outer word whether it meets us in the Bible, in preaching, or in sacrament can never at any tnme be directly identified with God's own Word. Only when the Holy Ghost makes Christ present in the Word does it become God's own living Word. When that does not happen, the word is only letter, law, description of Christ. Conversely, that means that the Spirit, when it is His task to make Christ present, cannot work independently of the external word."

In the final analysis, according to Prenter, Protestantism can never hope to have a doctrine of the Word as precise as that of Roman Catholicism, because the essential connection between the Spirit and His organs can be rationally expressed only at the expense of falsification.

The above can convey only a sketchiest notion of the historical sweep and exegetical richness of this study. Far from being merely a gathering of what Luther thought concerning the Spirit, this book aims at nothing less than the recovery for Protestants of the theological grounds for a distinctive existence over against Catholic and neo-Protestant deviation. The Luther presented is a somewhat Kierkegaardian, even Barthian Luther. In his English dress (translation is under way) he is certain to cause some heavy discussion and perhaps in the Church of his name, even some consternation.

Richard I. Knudsen

THE STORY OF THE CHURCH *by Theo. Hoyer. Concordia Publishing House, 131 pp., paper, 25c.*

This is one of the Concordia teacher training series, written by a professor of church history. It begins with the Church in the age of persecution, shows the development of the papacy, the Reformation in Germany, the Reformation elsewhere, the age of Rationalism, and the modern period. Eight chapters, each one followed by a set of review questions. An instructor's guide to go with the study book can be procured for $1.00 and a set of test sheets for ten cents. A great deal of reliable material is here condensed in brief compass.

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SOME NOTES ON THE ALCOHOL PROBLEM, *by Deets Pickett. Abingdon-Cokesbury Press, 127 pp., cloth, $1.00*

Ten chapters on alcoholism, prepared and published under the auspices of Methodist Board of Temperance, and a concluding chapter which is an address by the president of the Board, Bishop W. E. Hammaker. For anyone who wants to study the growing liquor problem, this little book presents a lot of material. The first chapter is Alcohol, What it is, and its Effect on Man. Other chapter titles are Why Do Men and Women Drink?, The Problem of the Excessive Drinker, Temperance and the Truth about Prohibition, How Repeal Came and its Results, Drink and the Christian Family. The chapter on how Repeal (of prohibition) came is specially interesting and enlightening.

— — —

OUR LUTHERAN FAITH, *by John B. Gardner. The Lutheran Literary Board, 80 pp., paper, 60c.*

Dr. Gardner's manual for adult class instruction follows just about the outline used by this reviewer for such classes; an outline based on the Lutheran catechism and presenting the material in eighteen chapters. There are several manuals of this type used by Lutheran ministers in this country. Dr. Gardner's is another good one, with rather more material in it than is common. Faithful use of it will make for well instructed members.

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THE ATONING CHRIST, *by Richard R. Caemmerer. Ernest Kaufmann, Inc., 126 pp., cloth, $1.50.*

Two sets of sermons suitable for the Lenten season, the second set also including an Easter sermon. The first series is titled, "In Christ We Have Atonement," and the second, "Christ the Way on the Way of the Cross." Dr. Caemmerer, professor of homiletics and speech at Concordia Seminary has a clear and simple style that makes for easy reading. How eleven sermons in a row can come out with just two parts apiece, regardless of the text, is a little puzzling.

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EDITOR'S NOTE—Will readers of this magazine who would like to read and review books please communicate with the editor?

Lutherans in the News

Evangelical Lutheran

By Olaf Lysnes

Luther Theological Seminary, Saskatoon, Sask., Dr. J. R. Lavik, president, has moved into a new building. The local congregation, Zion Lutheran, also is enjoying a new edifice.

At Luther Theological Seminary, St. Paul, work has begun on a large structure that is to be library, class room, and administration building. It is being constructed east of the present main building, and one professor residence was moved to make room for it.

There will be a summer session at the Seminary from June 15 to August 7, with classes for both graduates and undergraduates.

A junior class of eighty or more is expected in September this year, and for the fall of 1949 a still larger beginners' class is looked for. Dr. T. F. Gullixson is president of this Seminary.

The St. Anthony Park Church which has been worshipping in the Seminary chapel, is now erecting a house of worship near the Seminary grounds; very near, in fact.

G. Arthur Questad, Tacoma, Wash., has been employed full time by the board of home missions to supervise the construction of church buildings in home mission parishes, especially in the Pacific coast area.

Mrs. H. M. Normann, president of the synodical Women's Missionary Federation, died on May 1. She was the wife of Rev. H. M. Normann, Arnegard, N.D. Until the June convention Mrs. Roy Storvick is acting president of the W.M.F.

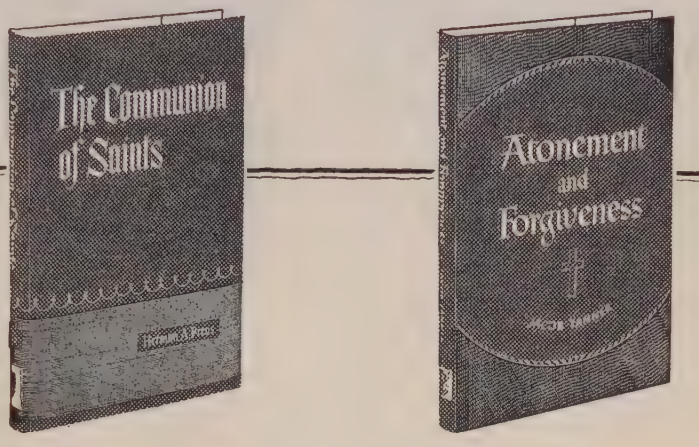
The board of parish education, Dr. J. C. K. Preus, secretary, has planned thirteen summer institute camps for Sunday school teachers.

Dr. Erling Hestenes, a graduate of St. Olaf College and the medical school at the University of Minnesota is now in the missionary field in Zulu-land, South Africa. Although it is over one hundred years since this mission was started, Dr. Hestenes is the first M.D. from the U.S.A. on the field. The reason for this is not to be found exclusively in the lack of medical missionary candidates. Some imperial and local governments by their conditions, restrictions, and requirements have made it almost impossible for a "foreign" doctor to come and practice.

After the E. L. C. convention in June Dr. R. A. Syrdal, executive secretary of the foreign missions board, and Dr. E. M. Hegge, member of the board, will go on a tour to visit the stations in South Africa and on the island Madagascar.

The synodical Luther League board has chosen Saskatoon, Saskatchewan, as the place for the biennial convention, June 22-26, 1949. It is no tradition in this organization to meet in a city that is centrally located so far as our church population is concerned. The eapolis municipal auditorium. The Rev. J. O. Holum is president of the 1927 convention was in Seattle, Washington, the 1939 meeting in Los Angeles, Calif., and the 1935 gathering in Sioux Falls, S. D. Billings, Mont., was host in 1941. More centrally the League has met in St. Paul, Minneapolis, and Red Wing, Minn., and in Milwaukee, Wisconsin.

On the Sunday of the E.L.C. biennial convention, June 13, the synodical choral union and junior choral union present a conceert in the Minn-



The Communion of Saints

A Study of the Origin and Development of Luther's Doctrine of the Church

by Herman A. Preus, ph.d.

In an age when all Protestantism is seeking to find answer to the question "What is the Church?" this book comes as a most pertinent contribution. The author believes the answer is to be found in the theology of Luther and the Reformation. One will emerge from the reading of this book with a new appreciation of his confession, "I believe in . . . the holy Christian Church, the communion of saints . . ."

$2.00

Atonement and Forgiveness

A Re-Orientation

by Jacob Tanner, s.t.d.

The thought-world of the Bible is as fascinating as it is enlightening. In *Atonement and Forgiveness* the author orientates our thinking to the Bible's thinking with interesting results. The study produces a re-orientation that clarifies as well as strengthens both religious and intellectual aspects of our Christian faith.

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choral union, Prof. Oscar Overby is director, and Paul G. Peterson is director of the Juniors.

A vast amount of space has been used in the church papers, especially in Lutheran Herald, in discussion of the World Council of Churches. With all this knowledge already disseminated, it should not be necessory for the E.L.C. convention to set aside many minutes for discussion of this subject.

United Evangelical

By H. Skov Nielsen

The 52nd annual convention of the United Evangelical Lutheran Church is being held at Fresno, Calif., June 15-20 with our six San Joaquin Valley congregations as joint hosts. Among the many things on this year's convention agenda is a motion to hold future conventions in August instead of, as heretofore, in June; another to change to biennial conventions.

The Olivet congregation of Los Angeles has announced a pre-convention rally for June 12-14 and is inviting convention delegates and guests to come that way and spend those days visiting our three home mission congregations in the Los Angeles area and attend the dedication of the new church at North Hollywood on Sunday afternoon.

Synod President Dr. N. C. Carlsen came home on May 27 from a three week stay at an Omaha hospital, where he had undergone treatment for an obstruction in the alimentary tract. His condition appears to be much improved, and it is hoped he may be able to attend at least a part of our synodical convention.

Pastor Edwin Svendsen of Washington Island, Wis., has accepted a call to succeed the late Pastor John C. Romer in our mission congregation at Oaks, Okla. In the meantime the church is being served temporarily by the Rev. V. W. Bondo, until recently of Toronto.

The Rev. Samuel J. Hansen has accepted a position as director of a joint Lutheran visual education setup in the Los Angeles area.

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Looking Out for the Lutheran Outlook

On the Religious Horizon

ee World Council Accepting Confessionel Representation

GENEVA — Belief that confessional presentation in the World Council of urches "will be welcomed by the eat majority of member Churches," s voiced here by Dr. W. A. Visser 't oft, general secretary of the World uncil of Churches in an interview th Dr. S. C. Michelfelder, executive cretary of the Lutheran World Fedation.

Noting that the Lutheran-sponsored hendment calling for confessional presentation was unanimously acpted by the Provisional Committee the World Council and officially bmitted to the Churches in Decemr of 1947, Dr. Visser 't Hooft said at "the assembly is, of course, wholly e to accept or reject it."

"But in the many contacts which I ve had with church leaders of all nominations in the Council," he add-, "I have not heard of any adverse iticism of this amendment. My perinal impression is, therefore, that this hendment will be welcomed by the eat majority of member churches an improvement on the original an."

Dr. Visser 't Hooft pointed out that e amendment "substitutes for a main- geographical conception of reprentation a conception based on varus factors including the confessional well as the geographical."

"In other words," he said, "it is proosed that in the composition of the ssembly and the Central Committee ie regard be given to adequate conssional representation, adequate conssional distribution and other facrs."

eek Laymen's Office in anish Lutheran Church

COPENHAGEN — Two Danish deaons' schools have submitted a proosal to the Ministry of Ecclesiastical ffairs calling for the introduction of new layman's office in the State Luheran Church—that of deacon, or parh assistant.

It was pointed out that the office of arish assistant existed in Denmark ntil 1814, and that one impetus for rging renewal of the layman's post as been the establishment in the Finnish Lutheran Church of a deacon's and deaconess' office in each parish.

The Ministry of Ecclesiastical Affairs has forwarded the proposal to the bishops for their opinion.

The deacons' schools proposed that the Ministry appoint a commission to investigate the possibility of establishing such parish assistants in urban and rural parishes where the congregational councils may so desire. It was also suggested that the new office in certain cases be combined with the position of parish clerk.

Great interest has been aroused by the proposal, especially among those who feel that greater lay participation in the churches' work is desirable.

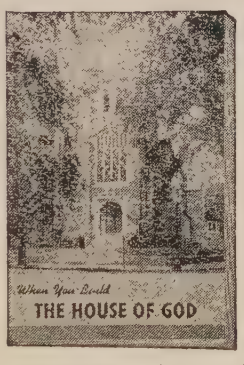
Far too often, it was noted, the pastor must shoulder the whole burden of parish work. Attempts are now being made in several places to set up committees of laymen to share in parish work and administration.

Episcopal Bishop Warns on Supreme Court Ruling

TRENTON, N. J.—Bishop Wallace J. Gardner of the Episcopal Diocese of New Jersey said here that institutional teaching and visits by religious workers may be affected by the recent U.S. Supreme Court decision outlawing religious instruction in schools.

Addressing the 164th annual convocation of the Diocese, Bishop Gardner declared, "There are many legal minds who feel that a logical consequence might be to divorce every institution from religious teaching or even visiting."

He recommended establishment of Schools of Religion throughout the Diocese, warning that the Supreme Court ruling imposed a greater responsibility upon every parish and mission to give religious education to youth.



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Swedish Commission Ask Reform in Public School Religious Instruction

GENEVA—Proposed reforms in the system of teaching religion in Swedish public schools were outlined here by Mrs. Alva Myrdal, member of the Parliamentary Commission on Educational Reform. Mrs. Myrdal is in Geneva with her husband, who is director of the UN Economic Commission for Europe.

Specific reform proposals, she said, include the elimination of dogmatics in the early educational years; emphasis upon the relation of religious teaching to the problems of everyday living; and the introduction of variety in the ceremony of morning prayers.

On questions of defining God, she said, the teacher would take into account the varied backgrounds and beliefs of both children and parents, and stress that people have differing beliefs.

Church history and secular history would be related in the school program, and both "Free Church" history and "State Church" history would be taught.

The reform program would also include the teaching of some beliefs of other religions, and the value of non-Christian heroes would be recognized. Finally, while examples and stories would be stressed to pupils, not all of these would necessarily come from the Bible. However, dramatic events from the life of Christ and the Old Testament would be particularly emphasized for children between 11 and 15 years of age.

Objectors to the present religious-teaching system in Sweden point to its narrow confessional tendencies whereby State Lutheranism is taught even to Free Church children, Mrs. Myrdal said. They also protest against a lack of understanding of child psychology and methods of memorizing hymns, the mechanical recitation of Scripture and prayer, and the lack of any relation between religious teaching and the realities of life.

Mrs. Myrdal said the present situation in Sweden involves "tension between a society which is growing increasingly secular, much more so than in the United States, and a school religious education system which corresponds to the situation 300 years ago. That tension must somehow be released."

She said the Commission's report would be published this month "and then will be discussed in parent, teacher, youth, trade, and other groups throughout the country before the government and Parliament acts the following year."

Hollywood Presbyterian Minister Censured

BUFFALO, N. Y.—The Presbyterian minister who officiated at the wedding of thrice-divorced actress Lana Turner and Bob Topping violated church law and should be reprimanded or disciplined, the Buffalo-Niagara Presbytery declared.

About 100 elders and clergymen adopted a resolution recording the Presbytery's "surprise and regret that a minister of our Church should have officiated at the marriage of Miss Lan Turner and Mr. Henry J. Topping, violation of the Constitution of o Church as recorded in the Directory Worship, Chapter 12, Section 10."

The Presbytery asked the Presbyte of Los Angeles "to take cognizance this matter and administer such re rimand or discipline as the situation their judgment deserves."

The marriage was performed by t Rev. Stewart P. MacLennan, form minister of the Hollywood Presbyt rian church.

Dr. Ralph Blake Hindman, minist of First Presbyterian church here, w introduced the resolution, said the D rectory of Worship forbids a Presbl

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250.00	8	3.15
320.00	9	3.30
400.00	10	3.50
500.00	11	3.72
600.00	12	4.02
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terian minister to perform a marriage service for a divorced party, except for the innocent person, and then only after one year between the divorce and the remarriage.

Dr. Stephen Palmer of Lockport said that clergymen, before officiating at a remarriage, "must go beyond and behind the legal papers" to determine the innocent party in divorce.

New Protestant Group Plans Chain Store Technlques

HURON, S.D.—Chain store techniques will be used in many hospitals throughout the state by the Protestant-backed South Dakota Hospital Management Association, it was announced here.

According to the Rev. A. A. Schade of Huron, chairman, the Association, which has filed articles of corporation with the secretary of state, will help hospitals cut down their costs by centralized chain store type bulk purchasing.

Mr. Schade, who is secretary of the South Dakota Council of Churches, said the Association does not plan to own hospitals, but to help communities get hospitals built and aid those and present hospitals with trained administrative management.

He summed up the Association's objectives as follows:

(1) To cooperate with communities in the management of their hospitals.

(2) To recruit students for the nursing profession and to steer them to hospitals cooperating with the Association for their training, and also, to aid in securing specialized training for nurses.

(3) To counsel with communities in connection with their hospital building programs.

(4) To aid communities when and as funds become available in the procurement of hospitals and hospital facilities and to counsel with them in securing doctors.

"We plan to employ an executive director and a trained hospital manager as the nucleus of our organization," Mr. Schade said. "We shall have a series of public meetings throughout the state to explain the purposes and organization."

He said the Association is non-profit. Its incorporation papers contain the provision that if it ever becomes defunct its property shall be turned over to the state Board of Health for the latter's program.

The Association's executive committee includes clergymen from Lutheran and Methodist churches.

Oregon Group Seeks to Unite Christian Voters

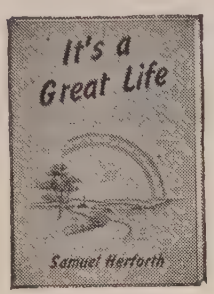
PORTLAND, Ore. — The Christian Independent Movement, formed here to "unite the Christian vote around qualified candidates," has announced plans to extend its program in all counties and townships of the state.

Immediate purpose of the Movement is to place on the ballot in the November 2nd election the names of candidates "who will subscribe to righteous principles in civil government, who will do all they can to run the government on a high moral basis, and who will foster moral, social, and civil reform where and whenever needed."

The group is supporting the candidacy of Dr. Claude A. Watson, Los Angeles lawyer and an ordained minister of the Free Methodist Church who is the Prohibition Party's presidential nominee.

A statement outlining the Movement's program and purpose asserts it will concern itself with "promoting social and civil equality between all races and creeds" and will push steps fostering world unity.

"The Movement believes that aggressive war is an antiquated means of establishing world order or peace," the statement declares. "It is confirmed in the theory that the good



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neighbor compact, being practiced in this hemisphere, can be just as effective on a world scale without comprising a national position."

The Rev. H. S. Lower, president of the Greater Portland Association of Evangelical Churches, is chairman of the Movement.

Catholic Worker Urges Co-Religionists to Refuse Induction Under UMT

NEW YORK — Declaring universal military training is a preparation for the "sin" of war, The Catholic Worker, a monthly newspaper published here, called for "a mighty crusade of Catholic conscientious objectors who will refuse induction" and who will follow Christ "in the way of non-violence, in love for all mankind."

An editorial in the paper's April issue asserted that "it is better that the United States be liquidated than that she survive by war."

"What would we advocate?" the Worker asked. "Wholesale disloyalty to Americanism. Wholesale refusal to fight. Wholesale withdrawal of labor (a general strike) from all industries that further the war effort."

Assailing the policy of the United States as anti-Catholic "because it is atheistic," the newspaper said that God has been replaced by "expediency."

"It has become expedient that we murder," the editorial said, "it has become expedient that we ignore the precepts of Jesus Christ laid down in the Sermon on the Mount and applicable to all men, not just to a chosen few who are to be perfect.

"It has become expedient that we preach hatred of Communists to the people, that we fasten signs of hate on church doors and sell comic strip hate books in the church vestibule.

"Christianity has been reduced by the theologians to a rule of expediency. Christianity has been made to identify itself with Americanism, with the scum of the Right."

The Catholic Worker said it was not opposed to UMT "because we are indifferent to the fate of the Church," but rather because war "is contrary to the spirit of Jesus Christ, and the only important thing is that we abide in His spirit.

"It is more important than being American, more important than being respectable, more important than obedience to the state. It is the only thing that matters."

Wisconsin Pastors Get Advice On Religious Education

MADISON, Wis.—Creation of an independent program of religious education within the Church has been forced by the Supreme Court decision barring such education in public schools and by the report of the President's Commission on Higher Education, the annual Wisconsin Pastors Conference was told here.

Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., said the high court ruling divorced public school activities from church educational programs, while the President's Commission report excluded private and church schools from sharing in Federal funds.

These two events, he said, also force a "deliberate and generous building up of church colleges which will set a pattern for humanized higher education."

"We can agree to the principle of Separation of Church and State and yet conscientiously labor to produce a system of religious education that will profoundly influence the life of American society," Dr. Bergendoff told the conference.

Erwin L. Shaver, director of week-day religious education for the International Council of Religious Education, Chicago, advised the pastors that

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hey should not be induced by the Supreme Court decision to abandon weekday religious education programs.

"If the religiously-minded citizens of America want their children to have a religious as well as a secular education, they will find a way to do it," he declared.

Rickenbacker Honored For Christian Education Work

New York—Capt. Eddie Rickenbacker was honored at a luncheon given here by the World Council of Christian Education for his service as chairman of its board of sponsors. He received a scroll from J. Arthur Rank, chairman of the Council's British Administrative Committee.

"If a time ever existed in the affairs of men when Christianity had to resume its militant spirit to build faith, fortitude and spiritual strength, that time is now," Capt. Rickenbacker said in accepting the scroll.

"Faith in God and an understanding of God is the paramount issue. Creed and sect are unimportant in the fight of God-fearing, freedom-loving people against the scorched-soul policy of godless Communists."

"We who believe in God—Protestant, Jew and Roman Catholic—must present a united front," Rickenbacker continued. "We must answer the call to universal spiritual service. We must join the crusade against the Red anti-Christ. Our weapons must be the force of example and the power of prayer."

Rickenbacker urged a "definite plan to overcome the setback in religious education" which he ascribed to the Supreme Court's decision banning religious instruction in public schools.

"I am happy to note that school leaders throughout the country have refused to become stampeded by the Supreme Court decision," he said. "On the other hand, if it should have a broad effect—if it should produce a situation where hundreds of thousands of children would no longer receive religious instruction under some kind of school-church-parent arrangement—immediate steps by all Christian organizations should be taken to offset it."

The World Council of Christian Education, formerly the World's Sunday School Association, is a federation of national, interdenominational bodies serving 50 countries. Units in the U.S. and Canada are the International Council of Religious Education and the Department of Christian Education of the Canadian Council of Churches.

Laymen Seek Constitutional Amendment to Permit Religious Instruction in Schools

LOUISVILLE, Ky.—A resolution calling for an amendment to the United States Constitution which would permit religious instruction in the schools for students who wanted it was passed at a joint meeting of three lay religious groups here.

The resolution was passed by the Gideons Camp of Louisville, the Louisville Christian Civic League, and the Louisville unit of the Christian Businessmen's Committee International.

James T. Robertson, attorney and president of the Christian Civic League, drafted the resolution, which called on U.S. Representative Thurston B. Morton of Louisville to start a drive for the amendment.

The resolution, terming the Supreme Court's recent decision "an abridgement of religious freedom," called for an amendment "to permit the reading of the Scriptures and the giving of religious instruction desired by student bodies or a portion thereof."

Robertson said that under no circumstances did the three groups want any child to be required to take religious instruction, but it was the right to get such training under a voluntary program that was being sought. He said a student is permitted to play football or not, as he desires, and "what we want is for him to be able to get religious training if he so desires."

The attorney pointed out that all three groups were interdenominational in character and consequently had no sectarian motives in mind.

Upholds Legality of Bible Classes in School Buildings

ROANOKE, Va.—City Attorney Randolph G. Whittle gave the School Board here the legal go-ahead to continue Bible classes in school buildings during school hours.

The School Board requested Whittle's opinion following the Supreme Court decision in the Champaign, Ill., case and indicated it would be guided by his ruling.

Bible classes are taught in junior high schools here on a released-time basis and instructors are approved by the Roanoke Council of Church Women and paid with funds raised from church members.

In his written opinion Whittle said the Roanoke Plan is non-sectarian and school authorities have no supervision of the classes or the teachers. Under the Champaign Plan, he explained, religious education classes were sectarian and instructors were subject to approval of the school authorities and reported attendance and grades to them.

Whittle pointed out that under the Champaign Plan "the candid purpose was sectarian teaching" since a Protestant instructor taught Protestant children; a Catholic priest Catholics and a Jewish rabbi Jews.

The City Attorney declared it was unfortunate the Supreme Court failed to point out specifically the component parts of the Champaign Plan that made it unconstitutional. He used the opinion of Justice Frankfurter as evidence that the high court was not ruling on the legality of all religious education programs on a released-time basis.

Whittle held that the Roanoke Plan is no law, it establishes no religion, it does not prohibit the free exercise of religion and it invades no personal liberty or property right.

Indianapolis Churches Back Ban on Offensive Comics

INDIANAPOLIS, Ind.—Supported by Indianapolis churches, Mayor Al Feeney has ordered five so-called "comic" books withdrawn from stands here.

Dr. Howard J. Baumgartel, executive secretary of the Church Federation, said that "the good people of this city will stand solidly behind any move to remove salacious reading matter."

The importance of curbing publications which cause "juvenile depravity" was stressed by the Rt. Rev. Henry F. Dugan, chancellor of the Roman Catholic Archdiocese of Indianapolis:

"Mayor Feeney is seeking to do for youth what the National Organization for Decent Literature seeks to accomplish for adults, and he deserves unlimited support," Msgr. Dugan stated.

Banned from the stands were Zoot Comics, Jo-Jo Comics, Murder, Inc., Public Enemies and Gang Busters. Mayor Feeny said others will be eliminated when he and his personal police detective, Lt. Robert Reilly, have time to scrutinize more closely additional books which Reilly gathered at Various stands.

Australian Protestants Object To Msgr. Sheen Statement

SYDNEY — Australian Protestant leaders have protested a statement attributed to the Rt. Rev. Msgr. Fulton J. Sheen, visiting American prelate, that "in the future, there will be only two governments in the world—Rome and Moscow."

The Protestant objection was contained in a letter written on behalf of United Church Action in Australia by Anglican Bishop W. G. Hilliard of

Sydney, and the Rev. S. W. McKibbin, a Presbyterian minister.

"We can assure our distinguished visitor, Monsignor Sheen," the letter said, "that Australians generally will decline to choose either alternative suggested by him. As citizens they will prefer the British Commonwealth of Nations, and in the realm of religion will continue to identify themselves with those groups within the Christian Church which command their convictions."

"It would appear," the letter added, "that Monsignor Sheen has temporarily forgotten that he is a guest in a country predominantly British, the great majority of whose people espouse a religious tradition other than his own."

Monsignor Sheen arrived in Australia recently with a group of American prelates, headed by Francis Cardinal Spellman, Archbishop of New York. They will take part in observances commemorating the centenary of the Melbourne Catholic archdiocese.

Detroit Prosecutor Bans Catholic Anti-Communist Comic Book

DETROIT—A comic book, published by a Roman Catholic agency, which purports to show what would happen in this country if the Communists tried to seize power has been found "totally objectionable" here by Prosecutor James N. McNally.

McNally informed The Michigan Catholic, official newspaper of the Detroit archdiocese, that the book, "Is This Tomorrow?" published by the Catechetical Guild of St. Paul, Minn., was one of 38 whose withdrawal would be requested.

"I have no objection to 'comics' that are clean and do not stir up anti-religious feeling or racism or incite to crime, but if a comic stirs up inter-religious or interracial hostility, I am against it," McNally declared.

"While this book, 'Is This Tomorrow?' is opposed to Communism, I don't think it is fit for 10-or-12 year-olds to read."

Among the reasons specified for objection to "Is This Tomrorow?" were its depiction of a hanging, the development of a race riot, the shooting of a policeman, the report of "17 policemen lost" in the riot, the machine-gun slaughter of government officials by mutinous troops, the piling of corpses and the whipping of a worker who failed to follow revolutionists' orders.

McNally said that in forming his opinion of the books, he had the advice of Catholic and Protestant clergymen.

"Is This Tomorrow?" is said to have a circulation of 2,000,000 copies nationally. Communist groups in several cities sought unsuccessfully to have the book banned from public sale and in New York Communist youth groups were reported to have threatened newsdealers selling it.

McNally said the 38 comic books under investigation were examined in reference to a law which forbids the handling, printing and distribution of printed matter that depicts obscene or criminal acts, scenes and text which might incite to crime or deprave the public.

21 Lutherans Participate In WCC Study Programs

GENEVA—Twenty-one Lutheran churchmen, including three from the United States, are taking part in the preparation of study programs for the first assembly of the World Council of Churches, it was announced here by the Rev. Nils Ehrenstrøm, director of the Study Department of the World Council. The assembly will be held in Amsterdam, Holland, Aug. 22 to Sept. 4.

Lutheran leaders participating are:

Commission No. 1 on "The Universal Church in God's Design"; Bishop Gustaf Aaulen of Sweden, Prof. Ernst

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eden, and Bishop Hanns Lilje of
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:ness to God's Design"; Dr. Walther
:ytag of Germany, Bishop Lajos Or-
s of Hungary, Dr. Abdel Ross Wentz
the U.S.A., and Dr. B. G. M. Sund-
r of Sweden.
:ommission No. 3 on "The Church
l the Disorder of Society"; Dr. J. E.
nen of Finland, Prof. R. Bring of
eden, the Rev. Nils Ehrenstrøm of
eden, Dr. Paul Holt of Denmark,
l Dr. O. H. von der Gablentz of Ger-
ny.
:ommission No. 4 on "The Church
l the International Disorder"; Bishop
rind Berggrav of Norway, Dr. O.
ederick Nolde of the U.S.A., Bishop
ın Cullberg of Sweden, Bishop Jan
ruda of Poland, Bishop Feodor Rup-
dt of Czechoslovakia, and the Rev.
Menn of Germany.
Dr. W. Schweitzer, also a Lutheran,
secretary of the World Council's
ıdy Department.

lonel Storaasli Joins
uncil's Service Bureau

WASHINGTON, D.C.—Colonel Gyn-
er Storaasli, who was retired last
bruary after 28 years as a U.S. Army
aplain, has been named to the staff
the Bureau of Service to Military
rsonnel of the National Lutheran
uncil with offices here.
Colonel Storaasli will begin his work
th the Bureau on a part-time basis
ly 1, and will assume the position of
ll-time executive secretary of the
ıreau on March 1, 1949.

ıtheran Chaplain Named
Head Chaplain School

CARLISLE, PA.—Chaplain (Lt. Col.)
thur Carl Piepkorn, USA, has been
pointed Commandant of The United
ates Army and Air Force Chaplain
hool, Carlisle Barracks. A member
the Missouri Synod, he succeeds
aplain (Colonel) Gynther Storaasli,
the Evangelical Lutheran Church,
ıo retired two months ago.

ıtheran Hospital Association
America Is Organized

CHICAGO — The Lutheran Hospital
ssociation of America was organized
a one-day meeting here on May 2.
dministrators and chaplains repre-
nting 22 of the 87 Lutheran hospitals
this country attended the session and
ected E. I. Erickson, superintendent
Augustana Hospital in Chicago, as
e first president of the association.
E.C. Moeller, superintendent of Lutheran Hospital in Fort Wayne, Ind., was named vice president, and Dr. C. E. Krumbholz, executive secretary of the Division of Welfare of the National Lutheran Council, secretary-treasurer.

A Board of Directors was also elected, consisting of the Rev. E. C. Hofius of St. Louis, Mo., and Dr. W. G. Sodt of Milwaukee, Wis., one year; Albert Langhaug of Minneapolis, Minn., and the Rev. J. G. Kitzelman of Beatrice, Nebr., two years; F. R. Knautz of Fargo, N. D., and F. A. Hanson of Des Moines, Ia., three years.

Swedish Missionary Reported Killed by Arabs in Palestine

NEW YORK, May 5—Miss Hilda Anderson, a missionary from Sweden who had been in Palestine for twenty years, was shot and killed by Arabs late in April, according to Dr. Edwin Moll, who returned to the U.S. on May 1 after 17 months in the Holy Land as representative of the U.S.A. Committee for the Lutheran World Federation. Dr. Moll said that Miss Anderson was shot when she ignored a warning from the Arabs not to enter Jewish territory. She resided at "Svenskbo" on the Mount of Olives and was killed as she was returning from a church service in a Jewish section.

Miss Anderson was a frequent contributor to "Mission Tidings," monthly periodical of the Women's Missionary Society of the Augustana Synod. In the May issue, she wrote that "during my twenty years here I have never seen such lawlessness nor such brutality before and those who have lived here longer, even 55 years, have never seen anything like it." She added that "I could leave by air and go to Abyssinia where my niece is, but I don't feel it is right for me to run away from these people. It is like failing them in the time when they need me most."

A Joint Mission Aviation Project

NEW YORK, May 5—Dr. Daniel Nelson, relief director in China for Lutheran World Action, was asked to preside at an International Missionary Aviation Conference, which was held in Washington, D.C., on Tuesday, May 25. He returned to the U.S. shortly before that date and conferred with Lutheran leaders on orphaned missions in China.

Purpose of the session in Washington, according to Dr. Nelson, was "to share all our experiences and perhaps create an international organization of all the mission societies that are operating and maintaining airplanes on the mission fields." Dr. Nelson pioneered missionary aviation in China when in July of 1946 he purchased a C-47 transport from the U.S. Army, christened it the "St. Paul," and used the plane to break the bottleneck in the transportation of missionaries and supplies to and from stations in various parts of China. Last summer, the St. Paul flew Chinese delegates to the World Conference of Christian Youth at Oslo, Norway.

Others who will attend the meeting in Washington include officials of the Scandinavian mission societies which operate the "Ansgar," to transport missionaries between Denmark and India; and representatives of the Mennonites. It is expected that other denominations will also be represented.

New Name Adopted By Missouri Synod

ST. LOUIS, Mo. — "The Lutheran Church—Missouri Synod," has been adopted as the official name of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, it was announced here by Dr. M. F. Kretzmann, secretary of the synod.

A one-third vote of the congregations would have been necessary to defeat the amendment changing the name of the synod, but as of April 7 last, when the time allowed for voting expired, only 302 votes had been received by the secretary. Therefore the new name becomes effective immediately.

When the name was first submitted to the congregations after the synod's convention in 1944, more than one-third rejected it as unsuitable. At its centennial convention in July of 1947, the synod voted to resubmit the name to its 5,000 local congregations "by means of three announcements in the official synodical organs within three months after the close of the convention." Congregations were then given six months after the last publication to register disapproval of the name.

E.L.C. Appoints Executive For Its Luther League

MINNEAPOLIS—The Rev. Oscar A. Anderson, pastor of Lake Harriet Lutheran Church, Minneapolis, has accepted a call to become executive secretary of the Young Peoples' Luther League of the Evangelical Lutheran Church.

He will succeed the Rev. Oscar C. Hanson who will become president of the Lutheran Bible Institute in Minneapolis, Seattle, and New York. Both men will begin their new work on Sept. 15.

An active youth worker since his

ordination in 1942, Pastor Anderson was elected president of the E.L.C. youth organization at its convention last summer. Just 32, he will become the youngest executive now holding office in the E.L.C.

The Young People's Luther League of the Evangelical Lutheran Church has a membership of more than 100,000 in the 2,750 congregations of the church body.

Christian Love Held Best Antidote for War Hysteria

PITTSBURGH — "Christian love is one of the best antidotes for the war hysteria and blind hatreds which are abroad today in America," Dr. C. E. Krumbholz told delegates to the biennial convention of the Atlantic-Central region of the Lutheran Welfare Conference here, May 18-20. Dr. Krumbholz, executive secretary of the Division of Welfare, National Lutheran Council, spoke on "Trends in Lutheran Welfare at Home and Abroad."

L.W.F. Protests Seizure by Jews Of Missions in Palestine

NEW YORK, May 7 — Seizure of Protestant Christian mission properties by Jews in Palestine has been protested by the Lutheran World Federation, it was announced here by the National Lutheran Council.

Through an agreement with the British Government, the National Lutheran Council, as the U.S.A. Committee for the Lutheran World Federation, recently assumed complete charge of five German Lutheran missions in Palestine, involving property valued at 17 to 20 million dollars.

Dr. Paul C. Empie, executive director of the Council, said that the Syrian Orphanage in Jerusalem was taken over by Haganah, the Jewish militia, a few days after a protest against its threatened seizure was sent to Sir Allan Gordon Cunningham, British High Commissioner and Commander-in-Chief in Palestine.

The protest was signed by Professor Anders Nygren of Lund, Sweden, president of the Lutheran World Federation, who is now in this country, and by Dr. Abdel Ross Wentz of Gettysburg, Pa., the federation's first vice president.

"In view of threatened occupation of Syrian Orphanage by Jews," said the cable sent on March 12, "Lutheran World Federation, representing eighty million Lutherans, objects to and protests any seizure of Lutheran mission properties in Palestine."

The Council delayed announcement of this development in Palestine, Dr. Empie said, in order to bring the situation to the attention of New York officials of the Jewish Agency for Palestine. He added that representations have also been made to the State Department and to President Truman for protection of Christian missions in Palestine.

Details of the seizure of the Syrian Orphanage were described by Dr. Edwin Moll, who has just returned to the U.S. after 17 months in Jerusalem as the Palestine representative of the U.S.A. Committee for the Lutheran World Federation. Dr. Moll negotiated the agreement by which the National Lutheran Council was given control of Lutheran missions by the British Government.

"The High Commissioner received the cable from the Lutheran World Federation and at once supported my protest with one from the Palestine government," he said. "I was notified by the army that the Syrian Orphanage would be handed over to me at 9:15 a.m. on March 17th, and that I would be taken from the YMCA to the orphanage with a military escort.

"The day was wet and cold. With guns projecting from the windows of the car, and armored vehicles preceding and following us, we drove past the recently bombed building of the Jewish Agency, down devastated Ben Jehudah Street, through innumerable road blocks manned by unfriendly Jews. Arriving at the orphanage, which was a bedlam of noise and a scene of feverish activity, I at once made a thorough inspection, sloshing through mud and rain from one building to another. That done, I took over all the keys from the Quartermaster and put them into a box. At last there remained only a major, two soldiers and I.

"As the big key was thrust into the lock of the front gate, we saw that a considerable number of young Jews had congregated in the street and then, swinging around the corner in good military fashion and uniformed and armed came a group of fifty Haganah, the Jewish army. The commander strode up and demanded the keys. The moment was a bit tense. He did not get them. Nevertheless, Jews are now in possession of our Holy Place, the Syrian Orphanage. As our car leaped forward I looked back, through tear-filled eyes and a rain-drenched window and the last that I saw of our beloved place was the figure of the Lamb with the flag on the facade and the inscription: Herr Jesu, lieber Heiland, erbarme Dich unser—and a group of Jews about to force their way in."

Dr. Moll reported that an orange grove of 1,200 acres operated by the Syrian Orphanage at Bir Salim has also been seized by Haganah, and that it has been necessary to close the Talitha Cumi school for girls and an orphanage at Galilee. He said that all the missions are in danger of occupation by Jewish forces.

Dr. Moll had previously issued an appeal to both Arab and Jewish groups in Palestine "to regard the Syrian Orphanage as an institution of high and holy functions and ministries, and therefore to refrain from violence within its boundaries and in its environments."

"It has been supported financially for many years, not only by Lutherans of Germany but also by Lutherans of many nationalities, including American," he said, "It can be said that the Syrian Orphanage in Jerusalem is regarded by world Lutheranism, in a peculiar sense, as a Holy Place."

The Syrian Orphanage was founded in 1860 by the late Dr. John Schnellen of Germany, and in the words of Dr. Moll, "has rendered phenomenal Christian, philanthropic and humanitarian services" to orphans, the blind and the under-privileged without distinction of nationality and religion.

The orphanage, valued at an estimated twelve million dollars, consists of large complex of buildings in Jerusalem. Included are buildings for academic purposes, dormitories, dining rooms, kitchens, etc. There are also buildings in which trades, handicrafts and industry are taught. With the outbreak of the war in 1939, the orphanage was taken over by the British army. Certain buildings continued to be occupied and used as a mission, but enrollment shrank from 400 to fifty. These orphans have now been forced to find refuge elsewhere as the orphanage is being used by Haganah as a training center.

The orphanage also has a wheat farm of about 1,700 acres at Chemeen Allah; the orange grove of about 1,200 acres at Bir Salim, where there is also a branch orphanage; another branch orphanage at Nazareth; and a valuable tract of land on the Jerusalem-Bethlehem road, where it had been planned to relocate and expand the orphanage.

Officials of the National Lutheran Council and the Lutheran World Federation are deeply concerned over the possible fate of the other missions which have been turned over to these agencies, including Der. Jerusalem Verein, Der Rhenisch-Westphalische Diakonissen Verein, Die Evangelische Karmelmission or Carmel Mission, and Die Jerusalem Stiftung, all of which have extensive properties and possessions.